

THE  
**Baptist Magazine.**

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DECEMBER, 1818.

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**BENEVOLENT PROPOSALS**

IN BEHALF OF THE

WIDOWS AND CHILDREN OF OUR MINISTERS.

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No. I.

**INCREASED RELIEF**

OF

THEIR WIDOWS.

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I do not recollect ever to have heard those striking portions of the sacred scriptures relative to poor widows and fatherless children, brought into very prominent view in public instruction. I would not, however, on light grounds become an accuser of any of my brethren. It becomes me to hope and believe, that they neglect no part of revealed truth, though I have not been so fortunate as to hear them dwell on this interesting topic. I do think it will not be unseasonable, and perhaps will especially tend to the accomplishment of an important project I have in view, if you will permit me to notice some of the principal passages which are presented to us on this affecting subject—a subject obviously exciting the tenderest recollections.

There are many *awful threatenings* pronounced in the book of God against those who in any way injure the widow or the fa-

therless. The blessed God declares by the prophet Malachi, that he “will be a swift witness against those that oppress the widow,” Mal. iii. 5. In Deuteronomy xxvii. 19, a curse is denounced on those who do not do them justice: “Cursed be he that perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.” And Jehovah solemnly affirms, that he will avenge their cause; “Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.” Exod. xxii. 22, 23, 24.

It was expressly *the Divine command*, that peculiar kindness and indulgence should be shown to the stranger, the widow, and the fatherless. “Thus speaketh the Lord of hosts, saying, Execute true judgment, and oppress not the widow or the fatherless.” Zech. vii. 9, 10. “Cease to do evil, learn to do well; relieve the oppressed, judge the fatherless, plead for the widow.” Isaiah i. 16, 17. “At the end of three

years, thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates. And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest." Deut. xiv. 28, 29. "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterwards: it shall be for the stranger, for the fatherless, and for the widow." Deut. xxiv. 19—21.

Job reckons it among the *features of a wicked man*, that "he doeth not good to the widow, and that he taketh the widow's ox for a pledge." Job xxiv. 3, 21. And he declares, that in his prosperity he paid particular attention to the necessities of the widow and the fatherless. "I delivered," says he, "the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy." Job xxix. 12, 13.

The Psalmist repeatedly asserts, that the widow and the fatherless are *peculiar objects of the divine care*. "The Lord," says he, "re-

lieveth the fatherless and the widow." Psalm cxlvi. 9. "A father of the fatherless, and a judge of the widows, is God in his holy habitation." Psalm lxxviii. 5.

"The Father of mercies" has condescended to make a particular and *special engagement* to bless the widow and the fatherless, in a promise which has afforded substantial consolation to multitudes of bereaved families. "Leave," says he, "thy fatherless children, I will preserve them alive; and let thy widows trust in me." Jer. xlix. 11. Mr. Brown, of Haddington, used to say, "It might be written on my coffin, 'Here lies one who was the care of Providence; who early lost both father and mother, and yet never missed them.'"

The *appointment of Deacons* had, it is manifest, a peculiar reference to the welfare of widows. Acts vi. 1.

It is evident, that *great attention was paid in the primitive church to widows* who conducted themselves with propriety; who, to use the expression of the apostle, "were widows indeed!" 1 Tim. v. 3. It appears also plain, that such as were poor, advanced in life, and eminent for their piety, were maintained by the churches for purposes of general utility, and especially to attend on the poor and the sick. 1 Tim. v. 9, 10.

I cannot but regard the Baptist Magazine as having just and strong claims, independent of its real merit, to the patronage of our denomination, because its profits are devoted to the support of the widows of our deceased ministers—a class of widows assuredly who, for many obvious reasons, ought to be regarded as having a right to the kind sympathy, and



benevolent attention, of the members of our churches, and of our congregations in general. The relief afforded by this useful publication is, doubtless, of great utility; yet I cannot but regret that it is not more efficient, especially as I am convinced, that with very little exertion, it might be readily doubled, without being burdensome to any one. Six shillings annually might easily be saved from some superfluous article of dress, furniture, or food; and if the subject were properly introduced to many in our connexion, I have no doubt that they would not only readily, but thankfully, accede to any plan of affording more complete relief to the distressed widow, and her fatherless children. I am sure that there is among us a large class of young people, who would willingly spare the monthly sixpence for so benevolent an object. I would therefore propose, that some active pious female, the principal enjoyment of whose life is doing good, (and I bless God that there are many such in our churches,) should look round the congregation in which she statedly worships, notice those who might be likely to befriend the bereaved and afflicted widow in the way I suggest, and take an opportunity, previously to the commencement of the ensuing year, of recommending the Baptist Magazine to their attention.\* This scheme would not require, like our Bible and Missionary Societies, perpetual attention and exertion, *but only a single effort*; and in the kind hands to which I propose to

leave it, I am confident it would be successful.

I have heard of a little Sunday-school girl, who was constantly accustomed to call on a poor widow, to read the scriptures to her, and who actually relieved her several times from the halfpence she obtained for spending-money. The widow spake of her "as the little angel who visited her." A gentleman, who superintended the school, asked the child, How she came first to visit the poor widow? "Because, Sir," said she, "it is said in the first chapter of James, which you gave me to learn as a task, 'Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.'" Was not this a divine spirit, kindled immediately by the breath of Heaven?

Should this proposal be the means of placing a little additional fuel on the winter's fire of the poor widow, or of furnishing her wardrobe with a warmer garment, or of putting a single comfort of life within the reach of her hand, when the blasts of the inclement season, which is approaching, howl around her habitation, it will afford me matter for grateful recollection, and furnish me with a fresh subject for new praise to HIM, whose "tender mercies are over all his works;" whose goodness is permanent as his everlasting throne, and extensive as his boundless dominion.

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No. II.

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EDUCATION  
OF THEIR SONS.

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ATTACHED as I am, with ardent and unabated zeal, to the

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\* It has afforded no small pleasure to the Proprietors of the Baptist Magazine, that during the year, ending in June, 1818, the widows of our ministers received from it one hundred and ninety pounds.—EDITOR.

great foreign objects which occupy the attention of the Christian world in general, yet I am not without my fears lest some important and indispensable public duties should be neglected at home. This assuredly has been the case, particularly till within these few years, in reference to Ireland. And I would now mention to your readers another object, which has long affected my own mind, and which, in my opinion, imperiously demands the immediate interference of our denomination; I mean, *the Education of the Children of our Ministers.*

I have frequently heard it mentioned in company, that the children of ministers are, in a large proportion of instances, very different, as to character and conduct, from what might be wished, and indeed reasonably expected; and I do think that there is some ground for the painful reflection. But what is the cause of so great and painful a calamity? Surely it cannot be that ministers are more indifferent to the spiritual and eternal welfare of their families, than their brethren in general; this would argue a want of piety, and indeed of natural affection. So far as my own observation extends, I have but little difficulty in assigning a reason. I am acquainted with some of my brethren who, from their frequent engagements in their Master's vineyard, and consequent unavoidable absence from their homes, are necessarily obliged to neglect their own families, whilst the slenderness of their income will not allow them to avail themselves of foreign aid. I do not hesitate to ascribe the evil I have named, and which is often and deservedly lamented, to the want of a suitable education. No

exertions indeed will exterminate all that is evil among our youth; yet I am sure, with the Divine blessing, suitable instruction will accomplish much that is valuable. We well know who has said, "Train up a child in the way he should go, and when he is old he will not depart from it." The man who is insensible to the excellent effects arising from the cultivation of the human intellect, "must," to use an expression of a distinguished senator, in reference to the friends of the slave trade, "have an inaccessible understanding, or an impenetrable heart."

A good education has been defined, "The formation of the heart to virtue, of the mind to cheerfulness, of the understanding to wisdom. It is the teaching a child to open his eyes to the circumstances by which he is surrounded; to distinguish virtue from vice, truth from falsehood, beauty from deformity, and happiness from misery; to qualify him to attribute neither more nor less than its proper importance to every acquisition, and every pursuit; and instead of being borne along by the follies and prejudices of mankind, to rise above them to that degree of mental eminence, and moral excellence, which will enable him to judge distinctly of the value of all earthly enjoyments, and, by the Divine blessing, to select those, and those only, which will contribute to his temporal and eternal good."\*

I would propose that a good Boarding-School be established for the sons of ministers pertaining to our denomination, in which

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\* Pantologia: a work of very considerable merit, by Dr. Gregory, and Mr. Newton Bosworth, of Cambridge.



they may receive a classical, commercial, and religious education. The youth, I think, should be admitted when they are eight years of age, and be allowed to stay in the seminary till they are thirteen. I am aware that there is an institution of this kind near London; but if I am not greatly misinformed, our ministers with small or very moderate salaries, could by no means afford to send their children to that seminary.

Our Wesleyan brethren, much to their honour, have two establishments for this important purpose; one at Kingswood, and the other at Woodhouse Grove, in which about 120 boys, the sons of their ministers, are educated. An institution far inferior in magnitude would be sufficient for our denomination, as there are doubtless a large number of our ministers who have no need to avail themselves of such a charity.

Mr. Wesley, appealing to the Christian societies in his connexion, on this important subject, says, "Is it fit that the children of those who give themselves wholly to the work of the Lord, and labour to save souls from death, should want what is needful either for the soul or the body? Ought not we to supply what the parent cannot, because of his labours in the gospel? The parent, thus eased of his weight, can the more cheerfully go on in his labour; and, perhaps, some of the children may hereafter fill up the places of those who shall rest from their labours. Do what you can to comfort the parents, who give up their all for you, and to give their children cause to bless you. Such a charity deserves to be considered among the noblest that can be conceived."

I have no doubt but that this great object might be accom-

plished with comparative ease. Let some public-spirited individual, of respectability and influence, exert himself to recommend it to his own immediate connexions; and whilst he thus lays the foundation of a structure, which cannot but be productive of incalculable good, he will necessarily rear a monument to his own memory more durable than brass—formed indeed of imperishable materials. Let a committee of gentlemen be formed for its management; let donations, annual subscriptions, and collections, be solicited for its support; and let a minister be found, possessing a mind well-cultivated, distinguished for his affection, and the genuineness and ardour of his piety,—one, who would feel peculiar pleasure in superintending so interesting a charge; and to whom, with a suitable assistant, such a seminary might be advantageously entrusted.\*

I am persuaded that such an establishment is much, very much, to be desired; and should the Baptist Magazine be happily the means of successfully introducing the subject to the attention of our brethren, it will have an additional claim upon the support of our denomination.

*Coseley.*

B. H. D.

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\* It is rather a remarkable coincidence, that several ministers in London have been consulting on the same subject, and have been thinking of a plan, which, though somewhat different from the above, will yet, if realized, accomplish the object proposed by our highly valued correspondent. Some pious females also are very anxious that the daughters of our ministers may be comprehended in it. The Editors invite discussion on the best plan for the accomplishing of these benevolent designs.—  
EDITOR.

ON  
THE WANT OF CHARITY.

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THERE is nothing more talked of, or less practised, in our days, than *Christian charity*. Many have been the reflections cast on the party usually styled orthodox, for their want of charity; but it often happens that their accusers appear as destitute of the principle as those that are accused. God, in the view of Trinitarians, is not only to be considered as the *parent* of the human race, but also as the *moral governor* of the world. As such he has given laws, on the observance of which the good of the whole depends. The honour of his government requires, that disobedience to them should not be dispensed with; a law without *penal sanctions* being of no greater authority than *good advice*. The laws of God have been most atrociously violated by the sins of men; consequently punishment was due; nor could it be evaded without relaxing the force of the laws, and opening a way for farther violations of them. An atonement for the violation was made by the obedience and death of the Lord Jesus Christ; the dignity of whose person is considered as enhancing the value of what he did and suffered. The mercy and love of God appear in his *acceptance* of this satisfaction, when, if he had been *strict to mark our iniquity*, he might justly have insisted on *our own personal satisfaction*. They appear yet more in *providing* this adequate satisfaction, and *sending his son to be the propitiation for our sins*: as also in the Lord Jesus so freely *giving himself a ransom for many*. The benefits of this salvation are applied to

the soul, through the influences of the Holy Spirit; and from the discoveries which God has made of himself, Christians have been induced to worship him as Father, Son, and Holy Ghost.—But what a monstrous caricature have the adversaries of this system exhibited of it!—*Three equal Gods: One, (the Father,) of severe and unrelenting justice, revengeful, inexorable without full satisfaction;—another, (the Son,) all love, striving, as it were, to persuade the Father to be merciful, and dying to glut the Father's revenge;—the third, (the Spirit,) attending to bestow his gracious communications:—and these three Gods but one God.* Do not these unfounded accusations argue a *want of charity*?

How frequently also is the conduct of former ages alluded to, as a matter of reproach to Trinitarians in the present day! How often is it said, that the *Unitarians*, (as they call themselves,) are a set of Christians persecuted for the truth, and that the orthodox doctrine was first established, and has been *all along* supported, by violence and the secular power;—that its advocates were universally conscious that it could be supported by no other method;—that it would not stand the test of argument, &c. ! I am far from denying that *Unitarians* have been persecuted, and still farther would I be from defending such conduct; and this, I dare say, is the sentiment of the orthodox in general at this day. It has indeed evidently appeared to be so, from the ready concurrence of many of them with *Unitarians*, in petitioning the legislature for relief from persecuting statutes. Would it not, therefore, be more consistent with *charity*, not to say *justice*,



to allow, that doctrines the most sublime in their nature, and benevolent in their tendency, have sometimes failed of properly affecting the minds, and influencing the practice, of their advocates. Our Lord's aphorism, *My kingdom is not of this world*, has not prevented his professed followers from struggling for temporal dominion. His immediate disciples contended which should be *greatest*. Power, lodged in the hands of men espousing the best opinions, has been often perverted to the worst of purposes. Men in power, through the pride of their hearts, will not bear contradiction. A mistaken zeal for God also has hurried even good men to actions, which cooler posterity have abhorred. Hence the disciples of Christ would have *called for fire from heaven, to destroy the unkind Samaritans*. Hence particular systems of faith have been established by human laws, and the least deviation from them has exposed men to unjustifiable severities. Nor have the *Arians*, when in power, shewn better tempers than the orthodox. But what does all this prove? Nothing more than that religion and civil government ought to be kept entirely distinct; that the magistrate's province is the preservation of the public peace; and that matters of religious opinion do not come properly under his cognizance. It no more follows that the doctrine of the Trinity is untrue, because it has happened to have the countenance of the civil magistrate, than that other *uncontroverted* points are untrue, for the same reason; or that Christianity itself is untrue, because it has been forced into an alliance with the state. It will no more follow, that the doctrine of the *Trinity* is false, because a

denial of it made a part of the charge against *Servetus*, than that the *immateriality of the Deity* is false, the denial of which is also said to have made a part of his indictment. It ought not to be made an objection to a particular doctrine, that it has the *sanction of human authority*, till first of all it be proved to have no better support. The very objection raised by *Unitarians* against the doctrine of the Trinity, the *Deists* actually urge against the whole Christian system; *namely*: "It has been all along supported by violence, and the secular power." Surely such an accusation as this is another proof of a *want of charity* on the part of our opponents. They do not consider that it is possible for even wicked men to be professedly on the side of truth; and that truth walks on majestically in her career, justified by her children; esteeming herself neither honoured nor disgraced, if a tribute of applause is at any time paid her by her enemies.



ON

## THE PERSON OF CHRIST, AND HIS QUALIFICATIONS

TO BECOME

*A Mediator between God & Man.*

GOD the Father calls him, "My beloved Son." Matt. iii. 17, and xvii. 5. The saints, under the Old Testament, called him "Messiah." Dan. ix. 26. John i. 41. The disciples called him, "Christ, the Son of the living God." Matt. xvi. 16. John vi. 69. To prove that he was "the Son of God," was one main design of the apostolic ministry, Acts ix. 20: and under that character he

was believed on by the primitive Christians, Acts viii. 37. The angels called him, "Christ the Lord." Luke ii. 11. Besides these, many other honourable names are given him in the scriptures, such as, "Wonderful," "Saviour," "Mediator," "Prince of Peace," &c.

The scripture speaks of "*Three* that bear witness in heaven; the Father, the Word, and the Holy Ghost." 1 John v. 7. They are commonly called by *divines*, *three Persons*, yet one God; and for distinction's sake, they are called the first, the second, and the third: not that one is before another in being, power, or honour; but for the sake of distinguishing them after the order of their operations. We commonly say, The Father is the first person; the Son the second; and the Holy Ghost the third: seeing the scriptures name them in this order, John v. 7, and Matt. xxviii. 19.

The second person in the Godhead, as we gather from this order, is *Christ, the Son of God*; the Saviour of miserable sinners, who is called also *the Word*. That the Lord Jesus is intended by the Word, is to be inferred from John i. 1, 14, "In the beginning was the Word, and the Word was with God, and the Word was God.—And the Word was made flesh, and dwelt among us."

But the name by which the Saviour is most frequently denominated in the New Testament, is *Jesus Christ*, or *Christ Jesus*. The term *Christ* is of the same meaning as *Messiah*, and signifies *the anointed One*. The term *Jesus*, his appropriate name, given to him by Joseph, by the command of the angel, signifies *a Saviour*. Matt. i. 21. These two

names united, denote *the anointed Saviour*; or a perfectly qualified and appointed Saviour. These qualifications consisted in his possessing two natures, the divine and human; for as the design of his office was to make peace between God and man, (2 Cor. v. 18, 19, 20; Eph. ii. 14, 15, 16,) it was necessary that he should possess the nature of both; that God and man, between whom sin had caused a separation, might meet and be reconciled in him.

I. That Christ was *God* appears from the following scripture testimonies: "His name shall be called the mighty God." Isaiah ix. 6. "God manifest in the flesh." 1 Tim. iii. 16. "Christ, who is over all, God blessed for ever." Rom. ix. 5. "But unto the Son he saith, Thy throne, O God, is for ever and ever." Heb. i. 8. We might refer to many others, but let these suffice. We should, however, keep in mind the passages of holy writ, where Christ is called "*The Son of God*;" which also prove his Divinity.

It has been a matter of dispute, in what sense Christ is called "*The Son of God*." Some maintain that he is so called merely as man, having been begotten of God in the womb of the Virgin, without a natural father. This must be a mistaken idea; for in that case instead of being called the *Father's Son*, he would have been called the Son of *the Holy Ghost*. But the scriptures never speak of him as the Son of the Holy Ghost; on the contrary, they say, that the Holy Ghost "proceedeth from the Father and the Son." John xv. 26.

Others think that Christ is called "*the Son of God*," as Mediator, God and man; and that the title *Son* is not appropriate to



him as God, without including his office and humanity. This is a more rational idea than the former, yet it has been adopted, it is to be feared, that it might be within the compass of human reason to comprehend it.

Others maintain that *sonship* is appropriate to the second Person in the Godhead, as he existed eternally and necessarily in and of the Father, or was eternally begotten by him; and that this mystery is rather to be believed than comprehended. And this appears to me to be the most consistent idea respecting the *sonship* of Christ.

I am not ashamed to declare what may be of use to others, namely, in what manner my mind became settled on this great point. I can truly say, that this has lain with greater weight on my mind than any other religious topic; nor could I be satisfied without being able to form some rational idea in my mind upon it. During this time, either the one or the other of the first-named opinions appeared to me most likely to be the truth. As my reason could not comprehend the last, and I could not therefore think it true, I tried, as much as I could, to fetch arguments from reason and scripture to disprove it. But yet I was unable with full satisfaction to hold fast either of the first-mentioned sentiments, fearing lest, by denying Christ to be a Son as God, I should lessen the glory of his sonship: then I would turn over in my mind the words *Son* and *sonship*, and endeavour to find out their meaning; and I tried to conclude that they were wholly inappropriate to the eternal God; but still I could not be fully satisfied that they were not; especially when reading passages

of scripture which speak of *the Son of God*.

I was held in this state of doubt for a considerable time, without opening my mind, or mentioning my difficulty and trial to any one; but I continued to read what books I could get that treated on the subject, till at length my trial became insupportable. More especially at one time, being on a journey, and meditating on the point, my senses were so overcome that I knew not where I was, nor whither I was going. When I came to myself, I began to reflect upon my own weakness, and my utter insufficiency to comprehend the *deep* things of God. At length I endeavoured to beseech God to show his mercy and compassion towards me; and in prayer I entreated deliverance out of this great trial, in the way that should be most for his own glory, and my satisfaction and comfort. In consequence of this I felt perfectly willing and desirous, so far as I knew myself, to know the truth as the truth; and I experienced a degree of calmness of mind.

The next thing I did was to read those parts of scripture which speak of *the Son of God*, with a full determination to be decided in my judgment by what I could understand to be the meaning of the Holy Ghost in the scriptures, whether my reason could comprehend it or not. One expression which more particularly engaged my notice was this: "And without controversy, great is the mystery of godliness, God was manifest in the flesh," 1 Tim. iii. 16; which seemed to contain in it an unfathomable depth; after which I felt sharply reprov'd for attempting to comprehend this great mystery, and came to this conclusion, that if God's ma-

nifestation in the flesh was so great a mystery, his essential nature must be an infinite mystery; and that I ought therefore to admit of so great a mystery on the authority of scripture, without inquiring "How can these things be?"

Another portion of scripture which afforded me peculiar satisfaction was this, "His Son, Jesus Christ; this is the true God, and eternal life." 1 John v. 20.

I found also a considerable measure of satisfaction in my mind from John x. 33, which is an inference the Jews made from Christ's calling God his Father, "that thou being a man, makest thyself God." I concluded that the appellation *Son* belonged to him as God, and was implied in what he had declared of himself; for his enemies reckoned him a blasphemer, for making himself God, which they concluded only from his calling God his father: nor does he blame them for so interpreting his words. He does not deny that he made himself God, or that the words which he had spoken conveyed the sentiment that he was God; but his reply to them rather confirms that to be his meaning; verses 36, 37, 38.

My attention was also turned to Matt. xxviii. 19, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." I considered that baptism was enjoined as an act of divine worship, and was to be administered in the name of all the divine Persons, or, the Trinity; and that in the words of administration, Christ is called *the Son*, as an object of divine worship, and as equal with the Father and the Holy Ghost.

It is also declared that *the Son* is made a High Priest,

Heb. vii. 28; and not that the office of High Priest made him the Son.

And further, considering several other scriptures in their connexion, which speak of Christ as *the Son of God*, I conceived that he is sometimes so called as *God and man*, on account of the near relation and union of the two natures in his person; and that therefore he is so called, in reference to his offices, to set forth his infinite ability for his offices and work.

In this manner, Christian reader, my mind is become, through mercy, settled and satisfied, and admits that *great is the mystery of godliness*. And I humbly think that it is better for us to receive such deep things on the authority of scripture, than to attempt to comprehend by the strength of reason what is infinite and incomprehensible; lest by aiming to pry into what is not revealed, we should be broken with an incurable breach. O let us recollect the sin of Uzza, and the breach which the Lord made upon him, 1 Chron. xiii. 9, 10. Let us also not forget what happened to the men of Beth-Shemesh, 1 Sam. vi. 19; and at the same time, think of God's warning to the people by Moses, Exod. xix. 21, "And the Lord said unto Moses, Go down, charge the people, lest *they break through* unto the Lord, to gaze, and many of them perish."

2. That Christ was a *man*, appears from the following scriptures: Rom. ix. 5, "Of whom as concerning the flesh, Christ came;" Luke xxiv. 39, "Handle me, and see, for a spirit hath not flesh and bones, as ye see me have;" 1 Tim. ii. 5, "The man Christ Jesus;" 1 Cor. xv. 21,



"By man also came the resurrection of the dead;" and 47, "The second man is the Lord from heaven."

Observe further, some things are spoken of Christ in the scriptures which relate to him as God; and at other times, things which apply to him as man; and not unfrequently things which belong to him as God and man.

Those things which belong to him as Mediator and Saviour, regard him, in my view, chiefly as God and man; as when his active and passive obedience are mentioned, or what he has done and suffered towards bringing in everlasting righteousness for the justification of sinners.

It was necessary that Christ should be *a man* :

I. Because the law being given to man, and requiring obedience from him, it was necessary that the obedience it demanded should be rendered to it in the nature of man; and as man was become a transgressor of the law, under its curse, and bound to suffer its penalty, it was necessary that he who should undertake his deliverance by a vicarious sacrifice, should be himself a man; and therefore Christ took upon him the human nature, Heb. ii. 16.

II. It was necessary he should be *God*.

(1.) To uphold the human nature in the work, and carry it through, against all opposition.

(2.) To give infinite value to his obedience; for perfect satisfaction could not have been yielded to infinite justice, if he who gave this satisfaction had not possessed an infinite nature; and if we do not consider that the divinity of Christ gave value to his work, but merely assisted and supported his humanity, we can by no

means conceive properly, that God received an adequate ransom, or that justice was fully satisfied.

WISG WEN.

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## REMARKS ON GRATITUDE.

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OF all the emotions of which the human mind is susceptible, those of gratitude are the most delightful. A proper sense of benefits conferred on ourselves, produces a felicity that exceeds the power of description; and an act of kindness rendered by us to others, meets with an ample recompense, as well in the pleasure we take in conferring it, as in the perception that a suitable sense of it is entertained by them.

Gratitude differs from *affection*. They are often united, but may exist separately. The former supposes a favour conferred; the latter, the existence of some excellence in its object. If a man assist me in a time of difficulty, I am bound to acknowledge his assistance. He may in his general character be an enemy to God and man, yet his kindness to me demands a *grateful* return. I ought to *love* the man who possesses moral excellence, although I am under no obligation to him; because he resembles the supreme Being, whose moral beauty demands the affection of all intelligent creatures. Unless this be admitted, self-love must be our governing principle, instead of the love of God. But religion, while it requires us to pay a suitable regard to our own happiness, requires us to devote our supreme affection to God for what he is in himself, and to spend all our powers in the promotion of his glory. Gratitude and love are

united, and have full exercise, in the Christian religion, which discovers the infinite amiableness of Him from whom we have received innumerable benefits, and who continually gives us richly all things to enjoy.

It is said, that most of the works of the Pagan poets either were hymns immediately addressed to their supposed deities, or tended indirectly to the celebration of their perfections. How much more ought we to celebrate the glories of the Father of mercies ! Ingratitude is a crime at which our minds revolt : it awakens our indignation and disgust, in a degree proportioned to our ideas of the obligation. Every one who reads the history of Joseph, must feel indignant at the ingratitude of the chief butler : “ Think on me,” said Joseph, “ when it shall go well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house.” A request so modest and impressive, founded upon so much personal kindness, might surely have prevented his forgetfulness : “ Yet did not the chief butler remember Joseph, but forgot him,” Gen. xl. ; and he was left to linger two years longer in prison. Alas, what an ungrateful and selfish creature is man ! When we read, “ There was a little city, and few men within it ; and there came a great king against it, and besieged it, and built great bulwarks against it ; now there was found in it a poor wise man, and he by his wisdom delivered the city ; yet no man remembered the same poor man,” Eccles. ix. 14, 15 ; — we are disgusted at the ingratitude of the citizens ; and did not the religion of Christ teach us to render good for evil, we should

be ready to say, that had there been a repetition of the siege, they ought to have felt all the evils of capture. We easily perceive the propriety and force of Scipio’s address to the Roman Tribunes, when they treated him with disrespect ; “ Do you think that your clamours can intimidate me ? Me, whom the fury of your enemies never daunted ? Is this the gratitude you owe to my father Paulus, who conquered Macedonia, and to me ? Without my family, you would have been slaves. Is this the respect you owe your deliverers ? Is this your affection ?”

If gratitude is due from man to man, how much more must it be due from man to his Maker ! and when exercised towards him, it elevates the soul, and inspires it with the most exalted ideas of his character. Thus gratitude and affection, exercised towards God, promote and strengthen each other. To be distinguished by the kindness of him who is altogether lovely, must necessarily increase our sense of that kindness : and this again will enkindle in our breasts warmer and more devout affection. Contemplating his beauty and goodness, as displayed in the works of nature, providence, and grace, we must say, with feelings of peculiar delight, “ Bless the Lord, O my soul ; and all that is within me, bless his holy name.”

Base, however, as ingratitude is, we are very prone to it ; and the more numerous our obligations, the more apt we are to forget them. Every condition of life has its snares ; but, through the evil of our nature, none is so dangerous as prosperity. “ When the Lord thy God shall have brought thee into the land which he swore unto thy fathers, to



Abraham, to Isaac, and to Jacob, to give thee great and goodly cities which thou buildedst not, and houses full of good things which thou filledst not, and wells digged which thou diggedst not, vine-yards and olive-trees which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget the Lord, who brought thee forth out of Egypt, from the house of bondage." Deut. vi. As though the Lord had said, "Do not be intoxicated with your prosperity, nor suffer yourselves to forget your cruel service under Pharaoh. You will not get the goodly land in possession by your own sword, neither will your own arm save you; but my right hand, and my arm, and the light of my countenance, because I have a favour unto you. Be humble, therefore, and say, 'A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation great, mighty, and populous; and the Egyptians evil-entreated us, and afflicted us, and laid upon us hard bondage; and when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression, and hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey.' Deut. xxvi. Cultivate the feelings of gratitude, therefore, and remember the Lord thy God; for He it is that giveth thee power to get wealth, and without his favour thou wouldest have been mean and contemptible." Notwithstanding these admonitions, Jeshurun waxed fat and kicked: he forsook God who made him, and lightly esteemed the Rock of his salvation; he

became insolent, and when re-proved by the prophets, or corrected by the Lord himself, was fired with indignation, and "revolted more and more." Deut. xxxii. 15.

Such conduct could not pass unpunished. Jehovah brought on that nation the judgments which he had threatened; and they still remain an example of his just displeasure against the sin of ingratitude. While we observe the effects of this evil in them, we have great reason to guard against it in ourselves. Pride, love of the world, and forgetfulness of God, spring up spontaneously in our evil hearts; and when these noxious weeds are manured by outward prosperity, they become luxuriant in their growth, and destructive in their influence. The man who thought himself thankful to God for his homely food and decent apparel, has become awfully insensible in a change of circumstances: he has ascribed his wealth to his own industry; his elevation to his own prudence and foresight; he has looked with indifference on his former friends, and has felt no heart to do good with his abundance. When poor, he could occasionally contribute for the relief of the afflicted and distress; but now his heart is evidently set upon his riches, and in the fullness of sufficiency he is in straits. Pitiable man! thou hadst better have remained poor, have lived and died in obscurity!

But stay, my soul! is there no likeness between this character and thy own? Examine thyself impartially. To whatever degree such likeness prevails, it is dishonourable to God, and highly injurious to thy happiness. If gratitude denotes a sense of favours conferred, by which the posses-

ser is induced to make all the return in his power, it is ingratitude to receive favours without acknowledging, or endeavouring to repay them. If thanks to our benefactor are the natural effect of gratitude, which cannot be denied; then our thanksgiving to God should bear some proportion to the innumerable blessings we receive from him. It is said of Hezekiah, that he rendered not again according to the benefit done unto him, 2 Chron. xxxii. 25; implying, that had he been suitably impressed with a sense of the Divine goodness, he would have offered proportionate praise. Do we not then stand reproved? Goodness and mercy have followed us all our days; the Lord has been mindful of us; and has blessed us with all things necessary for life and godliness; yet how insensible have we been! Not that any thing done by us can be an adequate return for his distinguished kindness; but where there is a grateful sense of it, it will be humbly acknowledged; and though we cannot raise an *equal* song, we shall earnestly strive to promote his glory. We ought to examine ourselves by this rule, and endeavour to awaken those lively emotions, which will afford an intellectual and spiritual feast.

It is delightful to survey the Divine goodness; it raises and animates the mind, and begets esteem and veneration to our gracious Benefactor. It is much to be lamented that we, who receive so many mercies, should be backward to magnify him from whom they came. *Temporal favours* would always excite our thankful adoration to God, did we recollect how miserable would be our circumstances should he withhold them. We may not indeed ascribe

them to our own excellency; but do we not too often receive them with dull insensibility, and like the Israelites of old apply them to sinful purposes? "She did not know," that is, did not properly consider, "that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal." Hos. xi. 8. Let us guard against this stupidity, remember our perpetual dependance on God, and offer incessant thanks to him for supplies of daily food.

But how great must be our obligations for *spiritual and eternal favours*! "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" When we contemplate the holiness, the justice, and the beneficence of the Divine character; together with our own guilt, vileness, and misery; the number and magnitude of spiritual blessings; and the medium through which they are bestowed;—our minds are overwhelmed; we feel the inability of mortal tongues to speak immortal love! Who and what are we, or what have we done, that the Almighty should thus distinguish us? What ineffable love, thus to redeem, regenerate, adopt, and save such worthless worms! such polluted and guilty rebels! "He raiseth up the poor out of the dust, and lifteth up the beggar from the dung-hill, to set them amongst princes, and to make them inherit the throne of glory. This honour have all the saints." If we are properly affected with this inexpressible goodness, we shall devote ourselves, and all we have, to the glory of God; nothing on earth will be too dear to consecrate to his service; we shall count it our greatest happiness



to promote his cause among men; our hearts will glow with grateful affection towards him; and our tongues will repeat his praise. Gratitude to God will not only discover itself towards his cause, but also towards his people:—"My goodness extendeth not unto thee, but to the saints that are in the earth, and to the excellent in whom is all my delight." The Saviour has encouraged us to this, by saying, "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily, he shall not lose his reward." It is also a present happiness; for "it is more blessed to give than to receive."

We live in a day highly favourable for the display of this principle. Never was there a period in which Christian benevolence could flow in so many channels, or to greater and nobler purposes. The various institutions that have recently been formed for the good of mankind, and the glory of God, all claim the assistance of Christians; and while they render them their support, they may gratefully say, "Now therefore, our God, we thank thee, and praise thy glorious name. But who are we, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee." Among these institutions, the missions to India and the East, with the translations of the sacred writings rapidly advancing there, must be considered as very important. May the love of Christ constrain us to support his cause in every direction, and may our grateful efforts be crowned with increasing success!

D.

## ON SUICIDE.

*To the Editors of the Baptist Magazine.*

As I was passing lately through a town in the West of England, my attention was arrested by a course of persons in the streets, and by a considerable number of shops and houses being shut up. The occasion I soon discovered to be, that funeral rites were about to be performed for one of the most respectable inhabitants of the place, who, a few days before, had taken away his own life. The verdict of the Jury was Insanity.

On seeing and hearing these things, my thoughts flowed in the following channel:—"Marks of esteem for departed worth are certainly proper; and had the death of this individual been a natural one, they would have been so in the present instance. But whatever may have been his previous respectability, the closing scene appears to me to have drawn a veil over it, and to have required that the corpse should be interred in the most private manner. These marks of respect, in a country professing the meek, the holy, and the self-denying religion of the Bible, seem to be somewhat like sanctioning the horrid crime,—a crime of the greatest infamy, which was the last, the finishing act of the deceased; and a most daring insult offered to the Majesty of heaven! A fellow-mortal, from some base and selfish principle, dares to rush into the presence of his Maker, with his hands reeking with *his own blood!*" My heart was oppressed. "These marks of respect," continued I, "seem to say, '*It is no great crime which thou hast com-*

G.

*mitted. We well know that the Bible prohibits it under the most awful penalty: but we will now do THREE honour, whatever becomes of the honour of God! Are not the laws of God hereby treated with contempt, and his honour trampled under foot, in a country called Christian? What must be the impression made upon the minds of those who witness these marks of respect, as to the crime itself, of self-murder?*

Surely, they must be led to imagine, that it is not very wicked; and that, though it is forbidden in the Bible, yet it is not very criminal for a man, when his pride is somewhat mortified, to take the opportunity of stepping out of life by his own hands. Nay, may not some person be hereby emboldened, when he is called to encounter the evils of life, to commit the same diabolical deed?

“If death were nothing, and nought after death—  
 If when men died, at once they ceas’d to be,  
 Returning to the barren womb of nothing,  
 Whence first they sprung—then might the debauchee  
 Untrembling mouth the heavens; then might the drunkard  
 Reel over his full bowl, and when ’tis drain’d  
 Might fill another to the brim, and laugh  
 At the poor bugbear death: then might the wretch  
 That’s weary of the world, and tir’d of life,  
 At once give each inquietude the slip,  
 By stealing out of being when he pleas’d,  
 And by what way,—whether by hemp or steel:  
 Death’s thousand doors stand open. Who could force  
 The ill-pleas’d guest to sit out his full time,  
 Or blame him if he goes? Sure he does well  
 That helps himself as timely as he can,  
 When in his power. *But* IF there’s an hereafter,  
 And that there *is*, conscience unbiassed  
 And suffered to speak out, tells every man;  
 Then must it be an awful thing to die:  
 More horrid yet, to die by one’s own hand.  
 Self-murder! NAME it not, our island’s shame,  
 That makes her the reproach of neighb’ring states.  
 — — — — — Dreadful attempt!  
 Just reeking from self-slaughter, in a rage  
 To rush into the presence of our Judge!  
 As if we challeng’d him to do his worst,  
 And matter’d not his wrath.

— — — — — To run away  
 Is but a coward’s trick: to run away  
 From this world’s ills, that at the very worst  
 Will soon blow o’er, thinking to mend ourselves  
 By boldly vent’ring on a world unknown,  
 And plunging headlong in the dark;—’tis mad:  
 No frenzy half so desperate as this.”

BLAIR.



But it is worthy of inquiry, how it is that in almost every instance where the suicide has filled a respectable situation in life, the verdict of the Jury is, Insanity; whilst, where this does not happen to have been the case, the law is suffered to take its course. Whatever others may do, let Christians study to act consistently with their character, and endeavour to impress upon all around them the awful importance of death, and of the judgment to come!

I cannot conclude without observing, what a striking testimony this crime bears to the excellency of the Christian religion. We can scarcely wonder at its having been committed by Brutus, by Cassius, by Cato, by Demosthenes, and by many others, who were without the knowledge of the dreadful criminality of this desperate act, and of those glorious supports, consolations, and prospects, which our holy religion exhibits. But this crime, in countries where *his* name is known, who "delivers the needy when he crieth, the poor also, and him that hath no helper," (Psalm lxxii. 5,) is surely inexcusable. The Christian religion contains grounds of support and consolation under every trouble which can possibly arise. My fellow-sinner, art thou without hope, and without God in the world? "There is balm in Gilead; there is a Physician there." Jer. viii. 22. Do thy sins appear to thee unpardonable? "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts xvi. 31. Art thou poor? Be a Christian, and thou wilt have no occasion to despond.

"The God of heaven maintains his state,  
Frowns on the proud, & scorns the great;  
But from his throne descends to see  
The sons of humble poverty."

Hast thou no one to pity thee? "Like as a father pitieth his children, so the Lord pitieth them that fear him." Psalm ciii. 13. Hast thou no one to attend on thee, and to comfort thee? "Are not the angels ministering spirits, sent forth to minister for them who shall be heirs of salvation," by Him who "saith to one, Go, and he goeth; and to another, Come, and he cometh?" Heb. i. 14. Matt. viii. 9. Hast thou lost a beloved husband, or a beloved wife? Be a Christian; and then thou mayest say, "The Lord liveth; and blessed be my Rock." Psalm xviii. 46. And thou wilt also enjoy the unspeakable consolation of exercising, in addition to thy own, the paternal or maternal duties, of the dear deceased parent, towards thy beloved offspring, training them up with double diligence "in the nurture and admonition of the Lord," and by protecting and piloting their frail and feeble bark amidst the dangers to which it is exposed on the dangerous sea of human life. Art thou a child? hast thou lost a father? did that father forfeit his life to the laws of his country? and hast thou also no mother to comfort thee under the severe stroke? My dear child, be a Christian; and then "thou wilt see all thy father's sins which he hath done, and wilt consider, and wilt not do the like; and thou shalt not die for the iniquity of thy father, but shalt surely live." Ezek. xviii. 14, 17; and thou wilt also enjoy the blessing and protection of Him who is "a Father of the fatherless, and a Judge of the widows, in his holy habitation," Psalm lxviii. 5. Art thou a poor destitute creature, on a dying bed? Soon, and "thy soul shall be carried by angels into Abraham's bosom." Luke

xvi. 22. In a word, my fellow-sinner, be a Christian, and then,

*"Si fractus illabatur orbis,  
Impavidum ferient ruinæ;"*

Though the world, being dashed to pieces, fall into destruction, the ruins of it shall indeed strike thy head, but thou wilt have reason after all to be fearless and undaunted.

AN OBSERVER.

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HISTORY  
OF THE  
*BAPTIST CHURCH*  
AT  
RAWDEN,\* IN YORKSHIRE.

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THE Baptist church at Rawden is one of the oldest Baptist churches in Yorkshire. Perhaps there were not above two or three others in the county which existed previously to it. Of its rise and formation those who then composed that church thus write: "It pleased our gracious Lord, in the dispensation of gospel light and grace, to visit us, (residing at and about Rawden and Heaton, and assembling at the meeting-houses there,) with the same, by the ministry of several of his servants, whom he providentially raised amongst us some years ago; particularly the late Rev. William Mitchell, whose labours were blessed with such success, that we hope many amongst us were turned from darkness to light, having our understandings opened, whereby we saw our lost state through the fall, and perceived that we were under the covenant of works, and admired and adored the rich and free grace of God through Christ, in the salvation of perishing sinners."

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\* This village is about seven miles N. W. of Leeds.

They speak afterwards of being baptized upon a profession of their faith, and thereupon added to a people of the same principles and practice in Lancashire, then under the pastoral care of the Rev. Richard Ashworth. "There being none nearer," say they, "we then knew of, with whom we could conscientiously hold communion; and there not being, as we then thought, a competent number of us to form a church of ourselves. But the Lord, having still more work to do in this neighbourhood, by his good providence directed the above-named William Mitchell to make his abode and residence among us, where he exercised his ministerial labours till his last breath, when it pleased the Lord to order this faithful labourer to his upper house; which, though it was gain to him, was a severe stroke to us; for in him we lost a minister, orthodox in principles, pious in his life, and indefatigable in his labours." Mr. Mitchell died about the year 1706: Mr. John Wilson succeeded Mr. Mitchell. Of him we are informed, that he was a member of the church at Furness, in Lancashire, and that he was ordained at Rawden, August 31, 1715. On this occasion, they, among whom Mr. Mitchell had laboured, were first formed into a church. The members of the church in Rosendale, who lived about Rawden, now assembled at Rawden Cliff. The church in Rosendale, of which they were members, and which had previously met at Baccup, gave them a letter of dismission to form a separate church; which, together with Mr. Wilson's dismission from the church at Tottlebank, in Furness, was read. In the formation of the church, and ordination of the

pastor, the Rev. Richard Ashworth, pastor, and Thos. Greenwood; George Hargreaves, and Richard Moulden, elders, from the church in Rosendale; and the Rev. Thomas Richardson, pastor, and John Swaneson, elder, from the church at Tottlebank, in Furness, assisted. The number of members was 22. In 1742, this church had three branches: Heaton, Gildersome, and Hartwith.\* In a paper signed by the branch at Hartwith, May 28, 1742, it appears that that branch consisted of 13 members. Mr. Wilson died in November, 1746: his funeral sermon was preached by the Rev. Alvery Jackson, of Barnoldswick, from 2 Samuel xxiii. 5. After some time, Mr. Jonathan Brown, (whose brother, the Rev. Mr. John Brown, was, for nearly twenty years, pastor of the Baptist church at Kettering, in Northamptonshire,) came and resided here as the pastor of the church, and was ordained May 24, 1750. Mr. Sedgfield preached from 1 Thess. v. 12, 13; and Mr. Palmer from Coloss. i. 28. Here Mr. Brown continued till the latter end of July, 1752; and it is believed, removed to Hull, and from Hull to Battersea, where he died. In 1753, and part of 1754, the Rev. Thomas Wilbraham preached here with great acceptance; but he being blind, and the members of the church living at great distances from each other, it was out of his power to visit them: his settling amongst them as a pastor was therefore objected to, and he removed. In March, 1754, application was made to the Rev. John Oulton, M. A. who had been a student at Bristol, under the Rev. Bernard Foskett. Mr. Oulton's father was then the pastor

of the church in Dale-street, Liverpool, from which church the son was dismissed, and ordained at Rawden, August 14, 1755. The Rev. Messrs. Piccop of Bacup, Hartley of Haworth, and Oulton, senior, of Liverpool, assisting. After a long and holy life at Rawden, Mr. Oulton died, May 15, 1804. The church remained long destitute after Mr. Oulton's death. Many applications were made to different ministers to settle amongst them, without success; till Providence directed them to the Rev. Peter M'Farlan, then a student under Dr. Steadman. Mr. M'Farlan accepted the invitation, and was ordained at Rawden, April 17, 1811; the Rev. Messrs. Trickett, Lister, Ody, Steadman, and Langdon, assisting. After some time, the appearance of things was so gloomy, as to induce Mr. M'Farlan to think of removing; and on November 26, 1815, he resigned his charge, and removed to Trowbridge, in Wiltshire.

The church at Rawden is again looking forward to the settlement of a pastor. Mr. Hughes, from the academy at Bradford, is expected soon to be ordained over them.

The following ministers have been sent out by this church:

Alvery Jackson, who was a member of that branch of Rawden church which met at Heaton. He began to preach September 7, 1716, and died at Barnoldswick, December 31, 1763.

John Mitchell, 1747; who died soon after.

Joseph Gawkrodger, 1752; who died at Bridlington.

Jacob Hutton, late of Broughton, Cumberland; but who now resides in America.

*Shipley.*

J. M.

\* Hartwith is near Ripley.



## Juvenile Department.

### AN ADDRESS TO YOUTH;

OCCASIONED BY READING

MATT. XXIV. 42—44.

"Watch therefore: for you know not what hour your Lord doth come," &c. &c.

THIS, my dear young friends, is a season which, perhaps, more than any other, calls for serious reflection. The year is about to close; and it is highly probable that before the ensuing year is ended, many who shall read this address will be in eternity. What inquiries then can be of so great importance as the following?

"Am I prepared for an eternal world? What will become of me when 'time shall be no longer?' Have I seen my lost state, as a sinner? and have I fled to Christ as the only refuge? Oh! it is a solemn thought, that 'In such an hour as ye think not, the Son of Man cometh!' How important then that we seek the Lord while it is called to-day. If we are brought to repent of sin, and believe in the Lord Jesus Christ for salvation; if the life we live in the flesh be by faith on the Son of God, we need not fear, even though death should come unawares; for in Christ we are safe; having him for our friend, we need not fear the worst of enemies:—no, not even him who is emphatically styled, *The enemy of souls.*"

"The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Safe amidst all the storms that may overtake him in this life; and not only so, but (which is of far more importance,) safe in that storm which shall sweep the wicked down to hell. We are told in the passage on which these remarks are founded, that "if the

good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up."

Ah! my young friends, it is probable also, if you were assured that this year would be your last, and that ere another should close, your eyes would be closed in death, that you would be more anxious than many of you are, to be prepared for this solemn event. If you knew you had so short a time to live on earth, would you not be more concerned to know what you must do to inherit eternal life? Surely we should hear from many, that most important of all questions, "What must I do to be saved?" O that you may be led to make this inquiry, ere it be too late! It is now said, "Believe on the Lord Jesus Christ, and thou shalt be saved;"—and, "Behold, now is the accepted time! now is the day of salvation!"—But, remember, at the hour of death, your state will be finally fixed; there will be no repentance beyond the grave:—no prayer will avail then! Cries for mercy will no more be heard! It will then be said, "He that is unjust, let him be unjust still: he that is filthy, let him be filthy still!"

But, Oh! how it will aggravate our case, that *recollection* will be still alive; that *memory* will not be extinct in those regions of everlasting woe! For instance: in the account recorded in Luke xvi. 25, respecting the rich man and Lazarus, it is said, "Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

When it shall be too late for warnings and entreaties to be of any avail, many will remember the past warnings and exhortations of faithful ministers; and doubtless will be

full of lamentation that they did not "attend to the things which belonged to their everlasting peace, before they were for ever hid from their eyes."

It is a solemn thought, that those ministers who have probably, year after year, exhorted some of you to "flee from the wrath to come," may, in the day of judgment, have to say Amen to your condemnation! Once they longed after the salvation of your souls;—once they exhorted you, and prayed for you;—but you turned a deaf ear to all their entreaties;—therefore, when they shall meet you at the bar of God, all they can do will be silently to acquiesce in that awful sentence which will then be pronounced, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels!"

But, Oh! my dear young friends, while there is life, consider these things: "Seek ye the Lord, while he may be found: Call upon him while he is near." "Return unto the Lord, for he will have mercy upon you; and unto our God, for he will abundantly pardon."—Perhaps you will say, How can I come? I answer, Come as the poor publican; who, conscious that he had no merits of his own to plead, but was utterly unworthy, cried, "God be merciful to me a sinner!"—Like him, cast yourselves wholly on the mercy of God in Christ Jesus, and you will not fail to obtain mercy; for he hath said in his word, "Him that cometh unto me, I will in no wise cast out."

M—A.

## THE CONTRAST.

I HAVE been lately reading a four-penny pamphlet by the Rev. Mr. Upton, on the utility of Bible Associations, addressed to the inhabitants of the parish wherein he resides. It contains a number of anecdotes, amongst which are accounts of the death of two very different persons. One of them was an amiable young man, whose affable manners and highly-cultivated understanding en-

deared him to all with whom he was acquainted, but to whom the Son of Man came at an hour when he expected him not. The other was a pious clergyman, who, being prepared for death, met the king of terrors with composure and serenity.

The former was a *medical student* at a Scotch university. He cried out, "Charles, my friend, eternity! eternity! Whither! O whither, shall I fly?" His friend endeavoured to tranquillize him, by reminding him of his amiable qualities. But, with a bewildered look, he grasped his hand, and replied, "Is there not a righteous Judge, who has denounced eternal death on every sinner who violates his law in a single point? and is there a command which I have not broken? or an offer of mercy which I have not rejected? How then can I escape *His* wrath who has declared that sinners shall be *for ever* banished from his presence? Oh, Charles, the world has deceived me, and ruined me for ever. Its votaries endeavoured to infuse infidel principles into my mind. - - - Believe me, Charles, a depraved heart is the only solid objection to the contents of the Bible." The remainder of his discourse was expressive of the greatest wretchedness. He exhorted his friend to hasten to the Lamb of God, who taketh away the sin of the world; and concluded with these words, "Turn from your unhappy friend, who is about to appear at the bar of that Being, who, to every despiser of his salvation, is a consuming fire." About midnight he entered an eternal world.

The night before the *clergyman* died, he said to his friends, amongst many other things, "I am happy in the prospect of death. Though my family at this time want a father's care, yet with Christ I can confidently trust my soul, my family, and my people. Charge my people to cleave to the Lord with full purpose of heart, and they will find the blessed effects of it in life, and the comforts of it in the prospect of death."

Thus, the end of the wicked is trouble; of the righteous, peace.

# Obituary.

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## DEATH OF HER MAJESTY, *Charlotte,* *QUEEN OF THE UNITED KINGDOM* OF GREAT BRITAIN AND IRELAND ;

Who departed this Life on Tuesday, November 17, 1818, at  
Twenty Minutes past One o'Clock in the Afternoon.

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THE mournful task again falls upon us, of recording the entrance of death into our palaces. It is little more than a year since we lost our beloved Princess, Charlotte of Wales ; and now we have to lament the death of her royal Grandmother, the consort of our revered King. It cannot, however, be expected that we should have exactly the same feelings in the latter case as in the former. The death of the former was sudden and unexpected : the life of the latter was protracted beyond the general expectation. By the death of the former, our prospects were obscured respecting the succession to the crown : by the death of the latter, no such effect is produced. In the former instance, the rose was cropped when it was beginning to open : in the latter, the ordinary period of human life was exceeded. In the former, the gayest and brightest prospects were at once destroyed : in the latter, the protraction of life must necessarily have been a protraction, and even augmentation, of labour and sorrow.

The loss, however, of so illustrious a personage ; the beloved Consort of our beloved and revered Monarch ; the mother of the Heir Apparent, and of a numerous race of princes and princesses ; cannot fail to affect every loyal breast, and especially among Protestant Dissenters, who have such abundant reason for gratitude for the protection which they have received, under the Brunswick race, from the dire persecutions to which they were exposed by the family of the Stuarts. Their prayers will con-



tinue to be offered up for their sovereign the King, and for the Divine blessing to attend the person and the government of the Prince Regent, and all the branches of the Royal Family.

We know not how better to improve the event, than by offering a few words of advice to our young readers.

Do not your hearts pant for happiness? You may seek it in *various* ways; but happiness is the universal pursuit. We do not blame you; it is a desire implanted in your breast by God himself: we only wish you to pursue it in the *right* way. Do not seek it from any thing *under the sun*; for “what profit hath a man of all his labour which he taketh under the sun?” With respect to every thing under the sun, “Vanity of vanities, saith the preacher, vanity of vanities; all is vanity.” And every man who has drank at the fountain of divine wisdom says the same. And even they who have not, yet if they have drunk at the fountain of experience, must acknowledge it, however reluctantly. Read the book of Ecclesiastes; or even read the history of the world; the history of kingdoms; the history of provinces; and the lives of individuals; and inquire among all around you: has there ever been any such thing as *satisfactory, complete, and ENDURING* happiness under the sun? Supposing, however, the two former qualities to have been attained, which, by the bye, never has been the case, you must after all be brought to acknowledge, that *death enters even into our palaces*. Even there “the silver cord is loosed;” even there “the golden bowl is broken;” even there “the pitcher is broken at the fountain, and the wheel is broken at the cistern;” even there “the dust returns to the earth as it was, and the spirit returns unto God who gave it.”

And must you die, fond youth, and *at the BEST*  
But *wish*, and *hope*, and *may be* all the rest?  
Take our advice; whatever may betide,  
For that which **MUST BE** first of all provide.

Fear God, and keep his commandments; for this is the *whole* HAPPINESS, this is the *chief good*, so long sought after by philosophers in vain, of man. For—you *must die*; and then “God will bring every work into judgment, with every secret thing; whether it be good, or whether it be evil.”

## BENJAMIN TEBBUTT.

*Bellary, April 28, 1818.*

MY DEAR SIR,

It is with deep regret, yet in humble submission to the will of a holy, just, and all-wise God, who doeth great things past finding out, yea, and wonders without number, that I take my pen to inform you of the death of your late pious and worthy son (Benjamin Tebbutt); he breathed his last about half-past seven o'clock on Monday evening, the 20th of April, 1818; he laboured under an incessant fever, without intermission, for about six-and-twenty days: his resignation and patience under his sufferings, were exemplary. He was a member of a small religious society, formed in this regiment about ten months ago, to which he was much endeared, and to which he shewed a bright example, of sincerity, humility, love, charity, and patience, both in life and death. It was his great delight to do all the good he could out of his scanty pay of one shilling a day; he paid four shillings and seven pence a month to the Bible Society, besides paying to other charitable subscriptions.

And, my dear Sir, you and his brothers, and dear relatives at home; he never failed to pray for in the most fervent manner, both in public and private.

During his illness I asked him how he felt his mind, his answer was: "Oh, my dear Ince, I cannot express myself! Oh, I wish I could tell you what I feel, but I cannot, my breath is so short!" I then spoke a few words to him, reminding him of the great love of God to us in all our afflictions. He was so bad he could not bear much talking. But before I left him, I bid him look to his dear Saviour, and to be sure to keep him in view continually; reminding him, that he would be with him in the midst of the fire, and it should not hurt him; and in the deep waters, and they should not overflow him; and though he should walk through the dark valley of the shadow of death, to fear no evil, for he would be with him; he

answered, "Yes; his rod and his staff are my comfort, he is precious."

He appeared to be getting rather worse, and shortly after I perceived he was a little delirious. I did not expect he would live till morning; but it pleased God to prolong him about fourteen days longer. His disorder was so violent as to admit of little or no conversation. I had an opportunity of seeing him a few days before he died: but, although breath kept the pulse in motion, he seemed to be dead to all below;—his eyes, his heart, his thoughts and affections, were fixed above. I asked him how he was? with a voice quite spent, he answered, "The fever is very bad." Perceiving that I only disturbed him, and that it was a pain to him to speak, I took hold of his hand and bid him farewell for the last time: in a faint voice he bid me "Good day"—but he gave my hand such a squeeze as expressed his inward feeling. It appears he had some apprehension of his death from the commencement of his illness, for almost directly after he took ill he sent for one of his pious friends, requesting him to get a pen and ink and take directions for his father, strictly charging him to be sure to write immediately if any thing happened. It appears, on the day he died, as if he knew the very hour, for I understand he repeatedly enquired what o'clock it was. In health it was his great desire that the regiment might be removed to a station where the missionaries resided; and it pleased God to send him to the place just before his death. They visited him two or three times before his death, and were quite satisfied with the state of his mind. There are three of them here real servants of Christ, viz. Mr. Hands, Mr. Reeves, and Mr. Taylor.

Oh, Sir, you are highly favoured of the Lord, that he gave you such a son. You, no doubt, will be among that happy number, who, at the great day of his coming, will cry out with joy, Here am I, Lord, and the children whom thou hast given me! Then grieve not, but remember, that your loss is his infinite gain—death is but the voice

that Jesus sent to call him to his arms.

I must now conclude, by directing you how to apply for his credit, which, I believe, amounts to about one pound one shilling and sixpence. First, it may be necessary to get a certificate from the magistrate or church-warden, certifying that you are the lawful parent, which you will inclose in a letter, "To the Right Honourable the Secretary at War." A few lines in answer to this will be a great satisfaction to me, and many more of your late son's friends in the Lord.

It has been proposed by the society to erect a tomb over him as a mark of regret and esteem for so amiable a friend in the Lord.

I am, Sir, yours sincerely,

SILVESTER INCE,  
*Corporal 34th Regiment.*

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### ELIJAH BROOKS,

*Who died on the 22d of August, 1818,  
AGED FIFTEEN YEARS.*

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THERE is no subject in which the truly good man takes a more lively interest than the increase of the church of Christ. It is with wonder and gratitude he hears that sinners, advanced in iniquity, are, by the combined energies of the Redeemer's power and grace, subjected to his authority as King in Zion; but it is with feelings of peculiar delight that he contemplates the Saviour as the kind Shepherd of Israel, gathering the lambs in his arms, conducting them through this wilderness, and supporting them while passing through the gloomy valley which leads to those rich pastures, where he will eternally feed them by the side of the "river of the water of life."

Amongst those of tender years, who, in life and in death, have experienced the compassionate regards of the blessed Jesus, we trust may be numbered the subject of this obituary. During the period of five years, with but little intermission, he was afflicted with a most painful disorder. He had several wounds in his body, which rendered

it necessary for him to be carried up and down stairs through the whole of three winters, and for the last few months of his life prevented him from moving, except with crutches. In addition to three abscesses, which had formed themselves in his back on which he uniformly lay, he had one in each leg, so that his sufferings were extremely acute: yet he never murmured, but invariably acknowledged that what he endured was far less than he deserved; and when a dropsy took place, which much increased his pain, he would compare his condition with that of others, and express his gratitude to God that he was not so bad as many, and that he enjoyed those alleviations of which numbers were destitute.

Being of a naturally reserved disposition, it was with difficulty he could be persuaded to say any thing respecting religion in connexion with himself; but notwithstanding this backwardness to speak of the state of his own heart, lest he should say what he did not feel, the bias of his mind was evident to all who heard him. Prayer, the word, and the people of God, were desired above all things by him; and if a day elapsed without some friends calling to see him, he would complain of being deserted, and say, "Must I be forsaken because I cannot speak?" To his mother, who is a pious woman, and a member of the Rev. Mr. Roberts's church at Bristol, he was most communicative. One day he said to her, "Mother, I think I shall soon be in heaven, I am so happy; I feel such a spirit of prayer, and the Lord answers my prayers; I think I love him, and he loves me." Frequently has she found him bathed in tears, and apparently in great distress of soul: upon enquiring the cause, he has replied, "I fear the Lord will not have mercy upon me, I have been such a great sinner." A friend, one day, said to him, "If Jesus were on earth, do you think you would go to him?" His answer was: "He is as able to save now he is in heaven." Jesus alone was his hope, his confidence, and his support. His favourite hymn was,



"Jesus, lover of my soul," &c. and he declared that he could always say, "Hide me, O my Saviour, hide," &c. It was not till within a few days of his death that the fear of dying was taken away, though he would observe, that he had rather die than live to sin as wicked children did. His anxiety for assurance of an interest in Christ was very great; and his mother earnestly prayed that the Lord would manifest his favour toward him, and give them a token for good. God in tender mercy heard and answered her prayers, the fear of death was entirely removed, and the doubting, trembling child, who could scarcely feel courage sufficient to speak to his parents upon the concerns of his soul, was enabled in his last lucid moments to exclaim: "I am going to heaven! happy! happy! happy! come, Lord Jesus, come quickly."

*Bristol.*

S. F. E.

### BENJAMIN COCKER.

BENJAMIN, the son of James and Nancy Cocker, was born at Duckworth-hill, near Blackburn, Lancashire, July 23, 1800, and died of the small-pox, Dec: 4, 1817. He was the youngest of eleven children, and was brought up under the care of tender parents. At an early age his father began to inform him of the being of God, and of the perfections of his nature; of his eternal duration; of his holiness, and hatred of all sin; of his works of creation, and of his governing all things by his power; of the sin and fall of our first parents, and the eternal state of the dead. He was told of the love of God to the world, in giving his Son to die for sinners; of the love of Christ, the miracles which he wrought, &c. And he often said, while very young, "Tell me more things about Jesus Christ."

Yet as he grew up, though he was never immoral, nor even trifling in his conduct, he seemed less concerned to improve his knowledge of divine things. He never seemed to take pleasure in wicked company; and one of the greatest crimes we

knew him to be guilty of was, staying at home on the sabbath to improve himself in writing, arithmetic, &c. instead of going to worship. His father gave him tender advice and mild reproof, but was afraid to compel him to go to worship lest it should make him dislike religion itself.

The means made use of had the desired effect—he soon became very serious and attentive. And about the beginning of 1817, his mind was much impressed by an improvement of those striking words of Solomon, Eccles. xi. 9. "Rejoice, O young man, in thy youth," &c. and by reflecting upon that hymn of Dr. Watts (Book II. Hymn 52,) "Death! 'tis a melancholy day," &c. From this time he was much engaged in reading his Bible, and in secret prayer, and frequently asked his father the meaning of scripture passages. He was also very diligent in his attendance upon the public means of grace—being present not only at the regular seasons of worship on the sabbath, but frequently attending meetings for prayer, religious conversation, &c. on the evenings of the week, and regularly the prayer-meeting of young people at seven o'clock on Lord's-day mornings.

At the church-meeting, previous to his baptism, he lamented that he had not sooner begun to serve God, and spoke of himself as the chief of sinners, giving at the same time a very satisfactory account of the way in which he hoped to be saved, and of the doctrines of the gospel. He was baptized, in company with eight young persons, on the 9th of May, 1817. We now looked forward in the hope of enjoying his society and example for many years, being delighted with, though reprov'd by, the great pleasure which he seemed to take in spiritual things. It has often given us unspeakable pleasure to see him, after a long and hard day's labour, take his hymn book, sing a song of praise to God, and then retire to rest.

During his affliction (which continued fourteen days from its commencement, and baffled all medical aid) he was very patient and re-

signed—one of his attendants observing, that he was as submissive to her directions as a little child that has but just learnt the meaning of words. All that he is recollected to have said about his affliction was, on one occasion, "Oh, my pain is inexpressible, yet, if I am spared, it may do well!" He took great pleasure in the prayers of his Christian friends; and as his disorder rendered talking with them very difficult, he always desired them to spend their visits in reading to him and in prayer. On one occasion he requested his sister to read him the church covenant; and on another, the 287th hymn of Rippon's selection: "Lord! didst thou die," &c.

About four o'clock in the morning, December 4, 1817, being raised in his chair while his bed was made, he departed without a struggle or a groan, we hope to a better world.

He was interred in the burying-ground belonging to the Baptist chapel, at Accrington, and his death was improved by his pastor, from the words which had been the means of his conversion, Eccles. xi. 9; and also in a neighbouring Sunday-school, where he had been a teacher, (and where it is supposed he took the fatal infection, though he had been inoculated in his infancy,) by Mr. James Bennett, from 1 Kings xiv. 13.

When he was baptized, his parents had the pleasure to see all the family, consisting of ten persons, members of the church at Accrington. But, alas! how short are the pleasures on this side the grave. One of his sisters, after a lingering illness, died September 12, 1817—and now our beloved Benjamin is no more.

We have now no more help from his diligent hand—no more proofs of his ingenuity—we no longer enjoy his advice in difficulties—nor hear his pleasing voice in singing praises to God. We have no more of his example in his early rising, and zeal for the worship of God. We cannot view his bed—his books—his tools—his work—or the places where we have enjoyed much pleasant conversation together, but our

grief is renewed. Yet, when we consider the dangers and difficulties of this present world, and the troubles and sorrows he has escaped, we may all rejoice and say, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

His tender father,

J. COCKER, Sen.

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## RECENT DEATH.

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### REV. JOHN KNOTT.

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ON Monday morning, the 19th of October, 1818, died the Rev. John Knott, in a fit of apoplexy, aged sixty-five. He was a good minister of Jesus Christ, and had sustained, with unblemished reputation, the pastoral office over the particular Baptist church at Chatham, for forty-two years. His mortal remains were interred in the Baptist burying-ground on the following Thursday, attended with every mark of respect from a numerous train of followers from each dissenting congregation. A funeral sermon was preached for him on the following Lord's-day, from Matt. xxv. 21, "His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord," by his successor, the Rev. W. Giles; and another, on the following Wednesday, by the Rev. J. Slatterie, at the Independent meeting-house, from Psalm lxxviii. 18, "Thou hast ascended up on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." On both occasions the congregations were unusually numerous.

"The memory of the just is blessed."\*

\* We shall be very much obliged to any of the particular friends of the deceased, who will favour us with a Memoir of him.

EDITORS.

## Review.

*Advice to the Teens; or, Practical Helps towards the Formation of one's own Character. By Isaac Taylor, Minister of the Gospel at Ongar. Second Edition. Rest Fenner, 1818.*

*Harry's Holiday; or, The Doings of one who had Nothing to do. By Jefferys Taylor; with a Preface by Miss Jane Taylor, Author of Nursery Rhymes, Hymns for Infants, &c. Rest Fenner; 1818.*

THE intention of this article in our Review, is rather to announce than to recommend; for nothing can proceed from this family but what is both entertaining and instructive.

As we lay in bed this morning, (for we Reviewers both *nod* and sleep as well as other mortals,) our imagination roved for comparisons into the vegetable and animal kingdoms. Jefferys we compared to the early snow-drop or violet; Jane and Ann to the rose and the lily, both of which are beautiful, at the same time that they are free from *display*; and one of the parents to the apple-tree, laden with useful fruit in old age; the other to a *stately* crop of standing corn, yielding the fat of the kidneys of wheat, a food nutritive, salubrious, and agreeable. Or Jefferys to the innocent lamb, frisking in the meadow by the side of its dam; Jane and Ann to the beautiful pheasant, and the other bird of the same family,

— “whose gay train  
Adorns him, colour'd with the florid hue  
Of rainbows and starry eyes;”

but not resembling him in his love of *display*:—whilst we could not but compare one of the parents to the domestic bird which, with *maternal solicitude*, broods its chickens under its wings, protecting them from the devouring kite; and the other to

“The crested cock whose clarion sounds”  
The silent hours;”

admonishing his juvenile readers

to vigilance and useful activity, and whatsoever their hand findeth to do, to do it with their might.

We never open “Original Poems” without thinking of what was suggested by the author of “A slight Specimen of Moral Songs; such,” says he, “as I wish some happy and condescending genius would undertake for the use of children, and perform much better. The sense and subjects might be borrowed plentifully from the proverbs of Solomon, from all the common appearances of nature, from all occurrences in civil life, both in city and country; (which would also afford matter for other Divine Songs.) Here the language and measures should be easy and flowing with cheerfulness, with or without the solemnities of religion, or the sacred names of God and holy things; that children might find delight and profit together.

“This would be one effectual way to deliver them from the temptation of loving or learning those idle, wanton, or profane songs, which give so early an ill taint to the fancy and memory; and become the seeds of future vices.”

What this incomparable writer suggested, Jane and Ann have most ably and successfully executed; for which we and our children entreat their acceptance of our sincere thanks, as well as for their “City and Rural Scenes,” and other writings.

The first time we saw “Maternal Solicitude,” it came to us in circulation as a club-book. We could not, after reading it, refrain from writing at the corner of a blank leaf at the beginning, “Prov. xxxi. 29.” If our readers turn to that text, they will find the following words: “Many daughters have done virtuously, but thou excellest them all.”

But we must draw to a close.—When our young readers have groped about in the dark closet of the Minor’s Pocket-Book, and have



tried to find what they were in search of in vain, we advise them to give over their search for a little while, and to amuse themselves, these Christmas holidays, with their young friend Jefferys, in Harry's playground; and we recommend to the heads of families, and to the other friends of young people, to make them a present of the former of the works standing at the head of this article; by which they will be confirmed in what their pious parents and ministers have taught them, that the ways of wisdom are ways of pleasantness, and that all her paths are peace.

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*Narrative of the Mission at Otaheite, and other Islands of the South Seas; commenced by the London Missionary Society, in the Year 1797, with a Map, and a Geographical Description of the Islands. Published by Order of the Directors. Williams, &c.*

THIS Narrative is drawn up with great ability; and the observations which follow, on the important events recorded in it, are so judicious and excellent, that the details cannot but deeply interest every one whose heart breathes love to God, and good-will to man. It is related, "that in consequence of the blessing of the Almighty on the patient and zealous labours of the missionaries, at least four of the islands of the South Seas are now altogether, in profession, Christian islands." The arrival of further communications, will, it is devoutly to be wished, afford satisfactory evidence of their perseverance in the ways of religion.

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*The Shepherd and his Flock.*

THE many editions through which this little work, for the religious instruction and entertainment of children, has passed, prove the deservedly-high estimation in which it is held, and render any recommendation of it unnecessary.

The plan of it is as follows:

Truth, a benevolent Christian minister in a country village, attentive to the interests of the young; and

wishing to acquaint the children of the village with the important doctrines of the Bible, had painted several representations of scripture truth, and established a weekly lecture at his own house, for the purpose of explaining them: Among these was a painting of "The Shepherd and his Flock," which being shewn to the children, delight and admiration were visible in every countenance.

"O what pretty little lambs!" exclaimed Miss Jane Attentive. "And what a kind-looking Shepherd!" remarked her sister! "See, see, how those dirty pigs are rolling about in the mud!" exclaimed Miss Thoughtful. "And look how those dogs are worrying the sheep!" "But do look, cousin, at that cruel fellow who is setting them on;" said Miss Attentive. "See, sister," said Jane, "the Shepherd has got a little lamb in his bosom! how much he seems to love it!"

Like wise children, they requested to know the meaning of so charming a picture. The explanation follows, in a manner peculiarly adapted to impress and edify the youthful and attentive mind.

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*The Maxims and Advice of Dr. B. Franklin, accompanied with other Remarks, and enforced on the Authority of the Scriptures. Arranged in Sections for the Benefit of Youth, and intended as a Sunday-school Reward-book. Third Edition. Button and Son. Price 3d. or 18s. per 100.*

THE Franklins lived at Ecton, near Wellingborough, in the county of Northampton, from, at least, the time of Henry VI. on a freehold of thirty acres. The eldest son, during the whole of that period, was a blacksmith, and enjoyed the estate. In the time of Queen Mary they were Protestants, and concealed their Bible, by fastening it on the inside of the lid of the night convenience. The leaves were tied back with a packthread. The Doctor's great grandfather reversed the lid on his knees, and read to his family, one child standing at the door, as sentinel.

Josias, who was a dissenter, fled

from persecution to Boston, in New England, in 1682. He was the Doctor's father. Benjamin, disliking his father's business of a tallow-chandler, "was afterwards put to a printer; and being of a decided and persevering turn, he broke through all discouragements and difficulties, and excelled in almost every thing he undertook, and not only became an industrious tradesman, a useful member of society, and a sound philosopher, but was called to fill some of the most important offices in the state; and by attending rigidly to those principles of integrity and perseverance which seldom fail of success, he gained the esteem of all classes, astonishing the world by his talents; and closed a long and useful life, April 17, 1790, aged 84 years."

Poor Richard, or the Way to Wealth, was first printed in the Pennsylvania Almanack, in 1758. Since that time, few books have obtained more general circulation. We are glad to see our old friend in this new dress, and most cordially recommend him and his maxims on *the importance and improvement of time, on industry, on frugality, on dress, and on running in debt*; together with the new sections on *the necessity of the blessing of God, on the importance of good company, and on the sabbath-day*, to all our readers. We thank the arranger for the trouble which he has taken, and think this little book well adapted for the purpose for which it was intended.

*Preparation for the Day of Judgment.* A Sermon preached on Sunday, June 13, 1818, at Pell-street Meeting-house, Rutcliff Highway, on Occasion of the Death of Mrs. Ann Phillips, who died June 7, 1818. By Thomas Cloutt. Conder, &c. 1s.

THIS discourse is founded on Amos i. 12, "Prepare to meet thy God!" The preacher observes, 1. That a solemn meeting will take place between God and all his intelligent creatures. 2. That God himself commands us to prepare to meet him. 3. That he has provided us

the means of preparing to meet him: 4. That a timely regard to the commands of God will secure a happy meeting between him and ourselves. These observations are so judiciously and evangelically illustrated, and so affectionately and faithfully applied, that it is impossible to peruse them, with any degree of seriousness, without being impressed and improved.

*Serious and Friendly Hints, on the Duties and Privileges of Church Fellowship; addressed to Candidates for Communion, and the Junior Members of Dissenting Churches.* By J. Edwards.

THESE serious and useful hints are divided into short chapters, containing the following subjects:—Personal Piety—Positive Institutions—The Nature of a Christian Church—The Duties and Privileges of Church Members—Punctuality—Circumspection—and Brotherly Love. These hints well deserve the attention of the persons to whom they were addressed, and are very suitable to be put into the hands of all those especially, who are about to unite in fellowship with the church of Christ.

*A Metrical Index to the Bible; or, Alphabetical Tables of the Holy Scriptures, in Metre: composed, 1. To help the Memory in learning it. 2. To connote with the Letters, the Numbers of the several Chapters. 3. And to supply the want of a small Concordance; useful for all Lovers of God's Word, especially for young Students in Theology.* By Josiah Chorley, M. A. Minister of the Gospel in Norwich.

THIS is a very neat little book, and its design is to afford the reader of the sacred volume, a kind of *Memoria Technica*, or artificial memory; by the help of which, a summary of the whole may constantly be present in the mind. The notes are original, and the engravings are from the designs of Mr. Thurston, and executed by R. Branston, and R. Branston, Junior.

**A Plain Answer to the important Question, "What must I do to be saved?" with an earnest and affectionate Address to the Reader. By Joseph Freeston, of Hinckley. Button, &c. 1s.**

THIS is a plain discourse, upon a subject of all others the most interesting. Whoever feels interested in the important question, will here find it satisfactorily answered. We are pleased to hear, that Mr. Fuller's celebrated tract on the same subject has been translated into the Irish language, by the Baptist Irish Society.

**The Utility and Advantages of Bible Associations considered: in an affectionate Address to the Inhabitants of the Parish of Christ Church, Surry. By James Upton. Second Edition.**

[See Page 461, in this Number.]

THE Rev. Mr. Upton has been minister of the Baptist congregation in Church-street, Blackfriars-road, more than thirty-two years.

## LITERARY INTELLIGENCE.

### *In the Press.*

Dr. Carey's Pamphlet "On the Obligations of Christians to attempt the Conversion of the Heathens," &c.; with an Advertisement, containing Hints of Dr. Carey's Life. This was Dr. Carey's first Work.

The whole Works of the Rev. John Flavel, forming six large Vols. 8vo.

A Grammatical Analysis (on a Plan perfectly simple, and altogether new,) of the French, Italian, Spanish, German, the ancient and modern Greek, Latin, Hebrew, and Syriac Languages, with a classed Vocabulary; whereby those Languages may be respectively acquired with Facility: by the Rev. Frederic Nolan, Author of an Inquiry into the Integrity of the Greek Vulgate, &c. &c. The modern Greek will be furnished by Mr. Calbo, a Native of the Ionian Republic, and Public Lecturer on Greek Literature. This Work will be handsomely printed in one Volume, 12mo. and be so constructed as to form a Grammatical Apparatus to Mr. Bagster's Polyglott Bible, now in Progress of Publication.

Letters on the Excellence and Influence of Evangelical Truth, proving its humbling and holy Tendency. By the Rev. James Upton. Including Letters on the Divinity of the Son of God; the Personality and Divinity of the Holy Spirit; on Moral Obligations and Christian Obedience, &c. &c. attempting to prove the Moral Law to be the Rule of Moral Conduct to Believers. In which some Remarks are made on the Spirit and Sentiments of Messrs. G——, F——, B——, &c. Extracts from various Authors. On Marriage. Advice to a New Married Couple. A Monument of Mercy. Cautionary Counsel. A Serious Address on Christian Duty. The Utility and Advantages of Bible Associations. Piety the best Portion, &c.

An Account of the Life, Ministry, and Writings of the Rev. John Fawcett, D. D. Fifty-four Years Minister of the Gospel at Waingate and Hebden Bridge, near Halifax; containing a Variety of Particulars not generally known, relative to the Revival and Progress of Religion in many Parts of Yorkshire and Lancashire, &c.

### *Just Published.*

A Letter to the Rev. George Burder, Editor of the Evangelical Magazine; in answer to Observations contained in the Magazines of June and July, 1818, on Remarks by Dr. Adam Clarke, on the Fore-knowledge of God.

A Sermon, in Commemoration of Bartholomew-Day; delivered at the Meeting-house in Dean-street, Southwark, August 24, 1818; by J. H. Cramp.

An Elegy on the lamented Death of Sir Samuel Romilly, M. P.; by the Rev. Thomas Beck.

Hymns for Adult Schools, in 2 Parts; Part I. for the Use of the Learners; Part II. for the Devotional Exercises of the Conductors and Teachers. By J. S. Broad, one of the Secretaries of the Bristol Adult School Society, for teaching the Adult Poor to read the Scriptures.

The Fourth Annual Report of the Baptist Irish Society, containing some very interesting Letters of Correspondence, down to the present Time, with the Lecture delivered by the Secretary at Bristol, in June, 1818.

A new Edition, (carefully revised and corrected,) of President Edwards's Life of the late Rev. David Brainerd, Missionary to the Indians, from the Honourable Society in Scotland for Propagating Christian Knowledge. 8vo.



# Missionary Retrospect and Foreign Intelligence.

## NETHERLANDS.

*Extract of a Letter from an English Gentleman at Brussels, dated Sept. 1818.*

SINCE my landing in France I have spent a little time with my friends at Cambray. The state of religion among the French Protestants is very gloomy in that city: the government will not permit them to meet for divine worship. The Bourbons are intolerant bigots, wholly devoted to the priests. In my journey I passed by a village called Jassey: most of the inhabitants are Protestants; but having no minister, and little or no religion, and being under the frowns of government, abundance of the young people have turned, and are turning Papists. There is a great work among our soldiers in and near Cambray. About 150 meet in small societies for prayer and exhortation: they are Wesleyans. My friend P—, of Jersey, about a year and half since, had introduced the preaching of the gospel at St. Maloes, but was persecuted by the government, and obliged to desist. Upon his informing me of it, I advised him not to be discouraged, but to attempt to place a station in Brabant, where was a toleration. I sent him my mite, and recommended it to him to try Tournay and Mons, as French is the language of the country. He adopted my plan, and about a year ago sent a pious steady young man of the name of De F— to Tournay. I spent two very agreeable days with him. I trust the acorn is planted, which will one day become an oak. When De F— came to Tournay, he found but one Protestant, who told him he believed he could not find another in the city. A persecution arose, and he expected every day to be taken by the horse-soldiers, called the Gens d'armes, and to be banished from the kingdom: but God, who has the hearts of all men in his hands, raised him up a friend, an officer in the army, whose wife has the title of baroness. This lady being related to one of the Ministers of State, he wrote to him in favour of De F—. The Minister related the case to the King of the Netherlands, who replied, that he wished the spread of the gospel in his dominions. His

Majesty ordered a church in Tournay to be set apart for him to preach in when he pleased, and has settled fifty pounds a-year upon him to preach the gospel, and signed the order with his own hand. The king is accessible to the lowest of his subjects. I heard De F— twice in the church last Lord's-day, and in the evening in a private house. He delivered a very pleasing and useful discourse in the afternoon on the new birth. It is at present a day of small things. His audience in the city amounts to about 60; and he preaches in a village three leagues from Tournay to about 130 persons, who come out of seven villages. He says, that he has reason to believe there are above ten persons, since he has been in the country, who have been savingly converted to God, most of whom were Roman Catholics. They have renounced Popery, and are much persecuted by their relations and the priests. I have conversed with much pleasure with his little flock. You must recollect that in Brabant the people are all bigoted Roman Catholics, who would persecute the Protestants to death. The government is mild, tolerant, and Protestant. Brabant is to Holland, what Ireland is to England; it is full of ignorant and furious Papists. In France it is quite the reverse. There the government is bigoted, and thoroughly devoted to the priests, who triumph; whilst the lowest of the people are much more enlightened than their government. The majority of the people in France laugh at and despise the mummeries of popery, and cordially hate the priests. The government have augmented the salaries of the priests two-fifths, and reduced the pensions of the soldiers. I have seen the French Protestant minister at Brussels. He is a converted character. He preaches the gospel, has the interest of Christ at heart, and has lately opened a lecture on Sunday evenings, which is well attended. Here is a Wesleyan Methodist preacher, who preaches in a room.

Oh, that the drop may become a rivulet, the rivulet a river, and the river an ocean! May the Lord hasten it in his own time, amen.

Yours, &c. &c.

T. B.

## BAPTIST MISSION.

## INDIA.

*Extract of a Letter from Dr. Marshman to Dr. Ryland, dated Feb. 15, 1818.*

I now write merely to send you a half-finished copy of a "Review of the Mission." The rest will follow, I hope, in a week; it may indeed reach you before this. My heart has been cheered beyond measure in writing it. The Lord is surely blessing the Mission, and that abundantly. He will plant the gospel in India. Four hundred baptized in these three years past;—the gospel made known in twenty-five stations, of which twenty are occupied by gifts he has raised up in India. What can he not do? Bless the Lord with us, and trust him evermore.

*Mr. Phillips to Mr. Hinton; Samarang, January 1, 1818.*

I ARRIVED at Samarang on the 9th of November, and am now occupying the house which Mr. T. occupied, and in which he finished his course. To all human appearance, the cause of the Java Mission suffered severely when he was called away. Perhaps more missionaries may here finish their course before much is done towards the conversion of the Javanese; but whether this may happen or not, is not our concern. To attempt to gain access into these strong holds of Satan is our duty; and if we should meet with death in the endeavour, it will be a pleasurable reflection in the moment when heart and flesh shall fail, to think that we have in any way laboured for God.

An indulgent Providence has preserved me during the most sickly part of the year from any very severe sickness. I have occasionally been unwell, but am now in the possession of a good share of health. My wife has also been restored from a fever, with which she was distressingly afflicted. Our babe is in good health, and is a great comfort to us in our retired situation.

I have endeavoured to collect an English congregation, and have succeeded in persuading a few persons to attend worship at my house on Lord's-day mornings. I have begun to preach in Malay. The Sabbath before last, I had about twelve persons present: some of the Javanese understand Malay, and I have signified my intention to preach to them every Sabbath evening.

I have begun to learn Javanese: I

have engaged a native for my teacher, who seems to understand the language pretty well; but it is difficult work, owing to the little information which the teachers can give relative to the nature of their language. Mr. Bruckner has made very considerable progress in the study of it, and I hope to obtain some good assistance from him.

*Mr. Robinson to Mr. Hinton; April 8, 1818.*

I HAVE not much news to send from Java; but I am happy to say, that of late we have met with no interruption: still I believe the governor cannot countenance us, unless we receive permission from the King of Holland to settle here as missionaries; and, consequently, I am anxious that you should strain every nerve to obtain such permission.

My course of employment is as follows:—On Sabbath morning, I preach or expound at Mr. Diering's, on the west side of Batavia; in the afternoon, I preach in a house on the east side; and at seven o'clock in the evening, I hold English worship in my own house, when a few Americans and English sometimes attend. On Monday evening I hold a prayer-meeting in Batavia, to pray for the spread of the gospel in Java. We have two or three praying friends, besides Diering and myself. On Tuesday evening I speak to a few people, at Mr. Diering's; and on Wednesday evening I explain the scriptures to a few poor people, at a house about midway between Batavia and my own house. On Thursday evening I call my servants together, and any neighbours who choose to come, and speak to them for half an hour. On Friday evening I preach in the same house as on the Sabbath afternoon; and on Saturday evening I shut myself up in my study. The rest of my time is spent in studying, writing, &c.; and in doing many things which I cannot particularize. When I perform my regular task, I have not an hour, from rising in the morning to the time of retiring to rest in the evening, for reading an English book: yet, after all, the Musselmans and Chinese are almost neglected; I mean, as it respects going to talk to them in their own houses. Diering in part supplies this deficiency, by going about whenever he has leisure, to talk to the people, and deliver tracts; and I have several other friends, who assist me much in the distribution of tracts. Diering is a very valuable acquisition to the Java Mission. I have never yet seen a person born in a hot country, who pos-

sesses his energy of mind, and talent for exertion. He is employed in a mercantile house, where he does more business than two or three other persons would do; but not content with that, he employs every half hour he has to spare in the service of the Mission. I sometimes hope that the Lord's having given me this helper, is a token for good.

We stand in great need of help, and if I thought the funds of the Society were adequate to it, I should press the sending of two more missionaries to Batavia; one to learn Chinese, and another to assist me in the Malay.

*Extract of a Letter from Mr. Robinson to a Friend in England, dated March 23, 1818.*

I wish it was in my power to gratify you with some good news from Java, but, alas! the day of prosperity is not yet come. We are still only sowing the seed, or rather, perhaps, preparing the ground for its reception. I am not aware that there is a single person of any description at Samarang seriously inclined; but the case is something different here. Diering stands fast, and grows; he is very active, and a great

help to me. We have begun a prayer-meeting on Monday evening, but it is not very well attended. There are three persons, besides Diering and myself, who sometimes engage in prayer. If we may judge by their prayers, there is some reason to hope well of each of these persons, for they pray like Christians: but after so many disappointments, my hopes are not very sanguine. I hope there may be one or two amongst the female part of my hearers who are pious; but still my hopes are mixed with fears. At our prayer-meetings, and some other meetings, we sing Malay hymns, which now amount to 46 in number. I give out a new hymn every week, which is regularly copied by several persons who keep books for the purpose. Should I ever be master of 100 Malay hymns, I should then like to print them, if I have opportunity. I preach or expound in Malay five times in the week, at three different places, and have a meeting in my own house on the Sabbath evening, when two or three English or Americans sometimes attend. A native of Batavia, whom I baptized on the 2d of August last, has since fallen away; but I have, at the present time, some slight hopes of his restoration.

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## Domestic Religious Intelligence.

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### BIBLE SOCIETY.

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*From the Fifth Report of the Cinque Ports Auxiliary Bible Society, at the Anniversary on Thursday, November 6, 1817.*

The Right Hon. the Earl of Liverpool, President, in the Chair.

IN addressing the Meeting, (which was by far the most numerous since the formation of the Institution,) his Lordship took a comprehensive view of the object and constitution of the British and Foreign Bible Society, and expressed, in the most clear and decided manner, his increased attachment to both.

The Noble President adverted also to the high station which he had the honour of holding in the government of the country, and the consequent duty which devolved upon him to maintain inviolate the trust thus reposed in him by his So-

vereign. With this impression, and with the firmest attachment which he entertained to the established church, he could not, from a sense of duty, lend his support to any Society which stood opposed to it. In uniting with the Bible Society, however, he conscientiously believed he was supporting the interest of the established church in particular, and that of Christianity at large. He was a warm friend to a kindred Society, because its object was the extension of that church of which it was his happiness to be a member; and he cordially gave his support to the Bible Society, because, its operations being unlimited, it could extend itself where the other could not; and, by uniting the energies of Christians of all persuasions, it was, in fact, carrying the word of life to every nation, and every clime. His Lordship concluded an able and energetic speech, by stating, that his motive for supporting the Bible Society, was the same as that as-



signed by his venerable Sovereign, who, on one occasion, expressed the hope, that he should live to see the day, when every subject in his realm would be able to read his Bible; and his Lordship, acting upon the same principle, hoped the day was fast approaching, when every man throughout the whole world would be able to read the Bible, and have it to read, in his own language.

*From the Third Report of the Prussian Central Bible Society, from August, 1816, to August, 1817.*

In the three years since the establishment of the Bible Society, there have been circulated,

German Bibles ..... 9944 copies.  
Bohemian ditto ..... 3347 ditto.  
Polish ditto ..... 3952 ditto.  
Wendish ditto ..... 400 ditto.

Total ..... 17643 ditto.

|  |                |
|--|----------------|
| Of German New Testaments, in the three years ..... | } 2401 copies. |
| Ditto of the Ratisbon edition .....                |                |
| Ditto Polish New Testaments .....                  | } 433 ditto.   |
|  |                |
|  | } 655 ditto.   |
|  |                |

Together ..... 3489 ditto.

Making a general Total of 21,132 ditto.

Auxiliary Societies have this year also been formed at Ruhland, in Upper Lusatia, and at Ruhrort, in the vicinity of Duisburg; and from the connexion in which they stand with other filial Societies, the sphere of action of the latter is likely to be enlarged.

Although the exertions of all these filial Societies are, in a great measure, obstructed by the still continuing difficulty of obtaining a supply of Bibles, there is a prospect, that, by the new editions now undertaken, and the enlargement of other printing establishments, the supply may be rendered equal to the demand.

May the zeal for the dissemination of the Holy Scriptures never cool among us! May it be excited in all who feel deeply interested in the progress of the Gospel, by a due consideration of the want of the Holy Scriptures, and of the blessed effects resulting from the promulgation of the word of God! Then, with the blessing of the Lord, this our work will infallibly contribute to build up and edify the church of Christ, both in purity of doctrine, and holiness of life.

*Letter from His Majesty the King, to the Central Bible Society.*

I HAVE observed, with peculiar interest, the happy success which has attended our exertions to promote the promulgation of the Holy Scriptures, communicated to me in your letter of the 19th of this month, which accompanied your Second Report; and I join you in the wish you express at the conclusion of it. "May the Giver of all good bless what is doing, with a sincere desire to promote the extension of his kingdom among all nations." (Signed)

FREDERIC WILLIAM.

Berlin, February 21, 1817.

To the President and Directors of the Central Bible Society in Berlin.

*From the Fourth Report of the Bombay Auxiliary Bible Society.*

September, 1817.

THE Committee have great satisfaction in reporting, that they have supplied, to a considerable extent, among the European soldiers under this Presidency, the deficiency of English Bibles and Testaments, which they lamented in their last Report.

In this they have been much assisted, both by favour of His Excellency the Commander in Chief, and by a very liberal supply from the Naval and Military Bible Society of London.

The Commander in Chief, with the most laudable attention to the wants of the European soldiers, recommended to the government, that a certain number of English Bibles and Testaments should be assigned for the use of the patients in the hospitals belonging to the different corps and detachments, and maintained at the public expense. This recommendation having met with the ready approbation of the Right Honourable the Governor in Council, was forwarded with that sanction to the Committee, who immediately took the necessary steps to fulfil a proposition which so entirely promoted the wishes and views of the Society.

No sooner did the Naval and Military Bible Society of London come to the knowledge, that many applications from commanding officers of ships and regiments for the Holy Scriptures in the English language, could not be complied with by the Bombay Society, for want of an adequate supply, than they unanimously resolved to send out 250 Bibles, and 500 Testaments, for the use of the navy and army under this government. These Bibles and Testaments have been received by the Committee, and will be carefully distributed.

At the request of an Armenian gentleman, a few Armenian Testaments were sent for the use of a school at Bushire; and there is reason to believe, that many more might be usefully distributed among the Armenian churches in Persia.

The few copies of the Syriac Gospels received from England, at the time that the last Report was printing, have been forwarded to the residents of Travancore and Cochin, for the use of the Syrian Christians on the Malabar coast: they proved exceedingly acceptable, and are said by their priests to be correctly printed, in a very legible and beautiful type. There are very few copies of the Syriac Testaments among them; and the Catanars, or Clergy, expressed a very anxious wish to have copies of the whole of the Holy Scriptures printed in a similar manner. As the Committee have since received a further supply of these Gospels, they will not fail to forward them for distribution in the best manner.

#### BAPTIST ITINERANT AND BRITISH *Missionary Society.*

The following Subscriptions and Collections were received by the Rev. JAMES UPTON (of London) for the "Baptist Itinerant and British Missionary Society," in August, 1818.

|                                  | £   | s. | d.              |
|----------------------------------|-----|----|-----------------|
| Abergavenny, collection at..     | 6   | 0  | 0               |
| Bristol Counterslip Meeting, do. | 5   | 19 | 0               |
| Bradford, Wilts, ditto .....     | 5   | 10 | 8               |
| Ditto, Rev. J. Hinton, donation  | 1   | 0  | 0               |
| Bourton-on-the-Water, collect.   | 7   | 4  | 5               |
| Bradley, ditto.....              | 2   | 5  | 6               |
| Beckington, donations.....       | 0   | 17 | 0               |
| Ditto, Mr. J. Evil, subscription | 1   | 0  | 0               |
| Cirencester, collection.....     | 3   | 3  | 0               |
| Keynsham, ditto .....            | 3   | 12 | 4 $\frac{1}{2}$ |
| Long-Ashton, Mrs. Hodges, sub.   | 1   | 1  | 0               |
| Melksham, collection.....        | 2   | 4  | 9               |
| Trowbridge, Tabernacle, ditto    | 1   | 5  | 0               |
| Ditto, Mr. Neath, donation ..    | 1   | 0  | 0               |
| Tetbury, collection.....         | 4   | 0  | 0               |
| Westbury Leigh, donations—       |     |    |                 |
| Overbury, Mr. B.....             | 1   | 0  | 0               |
| Salter, Mr. S. jun. ....         | 1   | 0  | 0               |
| Stancomb, Mr. J. ....            | 1   | 0  | 0               |
| Stancomb, Mr. W. ....            | 1   | 0  | 0               |
| Small sums amounting to...       | 2   | 8  | 6               |
|                                  | £52 | 11 | 2 $\frac{1}{2}$ |

The following sums were received by the *Secretary*, for the same object, in a journey through the county of Salop and part of Denbighshire, when five of our Itinerants were visited, and several new fields of labour, affording prospects of usefulness, were pointed out.

|                                 | £ | s. | d. |
|---------------------------------|---|----|----|
| R. Bourne, Esq. donation ....   | 1 | 1  | 0  |
| J. Sing, Esq. ditto .....       | 1 | 1  | 0  |
| Collected at the Baptist Chapel | 4 | 4  | 0  |

#### SHEREWSBURY.

|                               |     |    |   |
|-------------------------------|-----|----|---|
| Hawley, Mr. donation.....     | 1   | 1  | 0 |
| Smith, Rev. W. ditto.....     | 1   | 1  | 0 |
| Wilkenson, Mr. ditto.....     | 1   | 1  | 0 |
| Wrentenai, collection at .... | 2   | 0  | 0 |
| Small sums amounting to.....  | 1   | 3  | 0 |
|                               | £12 | 12 | 0 |

The intelligence which the Committee of this Society continue to receive, is of the most interesting nature; nothing but such affecting facts as are laid before them at their monthly meetings, could convince them of one-half of the ignorance and moral misery, which still prevail in England and its adjacent islands. It is therefore earnestly hoped that this and all similar institutions; will receive such support from the Christian public, as may enable them to continue and extend their operations, till every town, village, and hamlet in the kingdom have a preached gospel within their reach; and thereby possess and enjoy the best guardian of public morals, and the only safe guide to everlasting happiness. The following extract of a letter from one of our Itinerants to the Secretary, is a specimen of the correspondence referred to.

DEAR SIR, Tresco, Aug. 21, 1818.

The increasing state of the schools made the last parcel of tracts very acceptable; but we still want many more school books. The Lord has also been graciously pleased to give me opportunities of preaching to, conversing with, and distributing tracts among seamen, which we hope has been useful to many, as the following extracts from letters lately received will tend to shew. J. W. belonging to an English brig, called upon me after service one evening to thank me for a Bible which I had given him last winter. "I hope," said the poor seaman, "I shall prize it more and more; it has been an anchor to my poor soul."

R. S. wrote from Bristol, May 24, 1818.

"DEAR SIR,

"I did expect to see you in Scilly before this time. Never shall I forget the blessing which I received on that evening when you preached about the sufferings of our dear Lord Jesus. My poor wife was much distressed about her soul after reading the tract entitled 'Serious Thoughts on Eternity.' I have since bought a Bible for her and my dear children, which I hope will be blessed to their souls."

H. E. wrote from Waterford, dated July 5, 1818.

— "You may rest assured, dear Sir, that I shall never forget your kindness to me and my men. S. G. is, I believe, truly converted by reading the books which you gave us before we left Scilly. Often does he talk about the Lord Jesus Christ to the seamen of other ships.—I have taken your advice, and the men like family worship very well.

The mate and Harry assist me in singing one of Dr. Watts's hymns, then one of us reads a chapter, and we all kneel down, except the man at the helm, and I read one of the prayers from that little book which you gave me, sometimes adding a few words as I can. I often think of the night when I attended your preaching at St. Mary's, and am, I hope, yours in the Lord Jesus Christ,

H. R."

Account of Moneys received by the Treasurer of the Baptist Missionary Society, from August 1, to November 1, 1818; not including Individual Subscriptions.

#### FOR THE MISSION.

|  | £        | s.    | d.                      |
|--|----------|-------|-------------------------|
| Cornwall, collected in a journey through, by the Rev. T. Wilcocks ..         | 57       | 13    | 3                       |
| Buckinghamshire Aux. Society, balance, by the Rev. W. Groser, jun.           | 8        | 6     | 3½                      |
| Ashburton, Devon, by the Rev. P. House .....                                 | 1        | 0     | 0                       |
| Bover Tracey, by J. L. Sprague .....   | 3        | 15    | 0                       |
| Modbury, by Mr. Samuel Goss .....  | 2        | 11    | 8                       |
| Kingsbridge and its vicinity, by the Rev. John Nicholson ..                  | 15       | 1     | 1                       |
| Dunstable, Collection and Subscriptions, by the Rev. Wm. Anderson ..         | 21       | 17    | 0                       |
| Shoe-lane Auxiliary Society, by Mr. R. Riley .....                           | 11       | 13    | 1½                      |
| Langham, Essex, Collection .....   | 12       | 18    | 6                       |
| Friends, by Mr. J. Warmington .....  | 1        | 0     | 0                       |
| Watford, Herts, Auxiliary Society, by the Rev. Mr. Groser .....              | 8        | 19    | 5                       |
| Sharnbrook, Bedfordshire, Auxiliary Society, by Mr. J. Hindes .....          | 5        | 1     | 6                       |
| Perram, Mr. Cheshunt, a Life Subscription .....                              | 10       | 10    | 0                       |
| A Friend, by Mr. Exeter .....  | 5        | 0     | 0                       |
| Unicorn-yard, Friends at, by Mr. Woodroffe .....                             | 3        | 13    | 0                       |
| Boyce, Mr. a Donation .....  | 5        | 0     | 0                       |
| Burn, Mr. Ground-Rent to Michaelmas, 1818, by Mr. Burls .....                | 19       | 9     | 6                       |
| Sevenoaks, Kent, Collections and Subscriptions, by the Rev. W. Shirley ..    | 16       | 0     | 0                       |
| Thrapstone, .....  | Ditto    | Ditto | by the Rev. W. Ragsdell |
| Legacy of the late Mrs. Rupertia Hill, Fore-street, London, by Mr. Burls ..  | 100      | 0     | 0                       |
| Worstead, Norfolk, Collection by the Rev. R. Clark ..                        | 8        | 8     | 10                      |
| Penny a-week Society, by Mr. J. R. Blakeley ..                               | 8        | 11    | 6                       |
| Gurney, Hudson, Esq. M. P. a Donation .....                                  | 21       | 0     | 0                       |
| Amount received for Books sold, by the Rev. J. Ivimey .....                  | 18       | 11    | 6                       |
| "Mission House" .....  | by Ditto | 1     | 0                       |
| Hants and Wilts Assistant Society, by the Rev. J. Saffery .....              | 354      | 2     | 5½                      |
| Maze-pond Auxiliary Society, by Mr. Beddome .....                            | 38       | 0     | 0                       |
| Auxiliary Society, at the Rev. J. Upton's, by Mr. R. Pontifex .....          | 46       | 15    | 10                      |
| Cambridge, Aux. Society, with Contributions of Friends in the Vicinity ..    | 70       | 0     | 0                       |
| A Friend, by Mr. Burls .....   | 5        | 0     | 0                       |
| Mr. W. F. Lloyd, for Native Schools .....                                    | 10       | 10    | 0                       |
| From the Church at Ilford, for one year, ending Aug. 1, by Rev. Mr. Smith .. | 26       | 10    | 6                       |

#### For the Translations and Schools.

|   |    |    |   |
|---|----|----|---|
| Paisley, Youth's Society for Religious Purposes, by Mr. Alexander Speirs, Treasurer ..... | 15 | 0  | 0 |
| Newcastle-upon-Tyne, Subscriptions, by the Rev. G. Sample .....                           | 9  | 15 | 0 |

#### TRIUMPH OF RELIGIOUS LIBERTY IN FRANCE.

(From the Times Newspaper of the 25th of November, 1818.)

A cause involving questions of the highest interests to our Protestant brethren

in France, has just been decided in the superior court of Criminal Justice. The Mayor of the little town of Lourmarin, had ordered the inhabitants to cover the fronts of their houses with tapestry, in those streets through which the idolatrous mass was to pass, at what is called the "Feast of God." The Police of



Gap fined Monsieur Roman, a Protestant, six franks, for refusing to obey the Mayor's edict. M. Roman appealed to the Court of Cassation. The question was, "Can a citizen be compelled to hang out tapestry on the front of his house, while the external ceremonies of the Catholic worship are performing?" On this question the counsellors for M. Roman delivered the most correct sentiments upon the subject; declaring, that "all the constituted authorities had proclaimed the principle of religious freedom; and had completely separated questions of religion from those connected with civil and political rights." "The court, after a long deliberation, pronounced a judgment, said to be most strongly worded, by which it annulled the judgment complained of, and decided that the municipal authorities have no right to make a rule for constraining citizens to cover the fronts of their houses on occasions of religious ceremonies." Comparing the above decision with the spirit manifested towards the Protestants in France only three years since, we consider it a subject for congratulation to all who love our Lord Jesus Christ in sincerity, as the triumph of reason and religion over superstition and idolatry.

## NEW MEETINGS OPENED.

### GARWAY.

A NEAT place of worship, 30 feet by 20, was opened, September 9, 1818, at Garway, Herefordshire, for the use of the Baptist church which formerly assembled at Broad-Oak.

At ten A. M. Mr. Jones of Hereford, commenced with reading and prayer; Messrs. Trey of Coleford, and Hawkins of Eastcombs, preached from Psalm cxxxii. 7, 8, 9, and Rom. i. 16; and Mr. Williams of Ryeford concluded.

Met again at three.—Mr. Harris of Coleford prayed; Mr. Jones of Hereford preached from John xvii. 21; Mr. B. Davies, (student at Abergavenny,) concluded.

Met again at six.—Mr. Preece of Hereford prayed; Messrs. B. Davies and Hawkins preached from Isa. xi. 10, and Heb. x. 14.

Each of the opportunities was numerously attended, and the friends of Emmanuel found the day a season of refreshment from the presence of the Lord.

The following are the circumstances which led to the erection of this place of

worship:—A meeting-house was formerly erected at Broad-Oak, by the Countess of Huntington, upon a leasehold tenure, which was supplied by the students in her college at Treveca; but upon the expiration of the lease, the ministers in that connexion gave up preaching in this neighbourhood; nor, however, before they had been the means of turning some from darkness to light. These rented the house as tenants at will, and invited the neighbouring Baptist ministers to preach for them. Several persons were baptized, and on the 1st of August, 1802, were formed into a church, under the pastoral care of a Mr. Fleming, a sensible, pious man, who kept a shop at Monmouth, and laboured among these few and poor Christians almost gratuitously, until he was called to receive his reward, about the year 1806. Soon afterwards, Mr. Marmaduke Jones settled among them, who laboured hard in the ministry, but not with any considerable success, until 1816, when the number of his family, and the poverty of his people, obliged him to resign his charge. Since that period, they have been without a pastor; and they are now principally supplied from the Abergavenny Academy; and Messrs. Williams of Ryeford, and Jones of Hereford, administer the Lord's Supper.

Their old place of worship was very inconvenient, and they were liable to be deprived of it every year. Under these circumstances, one of the members offered them a very suitable spot of ground, being all he had, gratuitously. It is sufficiently large to admit of a burying-ground. They were encouraged by the neighbouring ministers to build a house for God, which is now completed. They labour, however, under great difficulty, being about £150 in debt, and having no one to solicit the assistance of the Christian public on their behalf.

N. B. This would be an eligible situation for a young man willing to teach a school, and preach the gospel. Should any warm-hearted person of that description be disposed to cast himself on the providence of God, he may, by applying to the Rev. D. Jones, Baptist minister, Hereford, obtain every necessary information. No one need apply unless he can produce respectable reference as to his character, &c.

Hereford.

D. JONES.

### NEW MILL.

ON Wednesday, October 14, 1818, a new and commodious meeting-house was

opened for the use of the Baptist church meeting at New Mill, near Tring, Hertfordshire, under the pastoral care of Mr. D. Clarabut. Mr. Wake of Leighton began the services of the day with reading the scriptures and prayer; Dr. Rippon preached from Psalm ii. 6; and Mr. Harrison of Woburn, (Independent,) concluded with prayer. In the afternoon, Mr. Ashton of Berkhamstead, (Independent,) began; Mr. Ivimey preached from Gen. xxviii. 16, 17; and Mr. Daniels of Luton concluded. In the evening, Mr. Tomlin of Chesham began; Mr. Maslin of Hertford, (Independent,) preached from Haggai vi. 7, 8, 9, and concluded the pleasing services of the day.

The gospel has been preached on this spot for many years, and the interest has been gradually increasing, the former house having been twice enlarged. The present building is 50 feet by 40, exclusive of the vestries, and is capable of seating 700 persons. £400 have (at present) been raised towards it by the church and congregation; £64 15s. 9d. was collected on the day of opening. A debt of about £700 still remains to be cleared.

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### NOTICE.

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THE Committee of the Baptist Missionary Society have conceived that some alteration may be made with advantage in the mode of communicating their Missionary Intelligence. The plan hitherto adopted, of publishing Periodical Accounts, in pamphlets of a considerable size, and at distant and uncertain intervals, seems more adapted to record the commencement and earlier efforts of a Mission, than to convey information of its progress in the more advanced stages of its history. So great an interest, also, is now happily excited on behalf of Christian Missions in general, that it seems desirable to present the friends and supporters of each distinct society, with brief notices, at least, of the principal transactions of the rest.

With this view, the Committee have determined that the Series of Periodical Accounts shall terminate with No. XXXIII. now in the press, and which, with an Appendix, to follow almost immediately, will complete the sixth volume. The following arrangement is proposed in lieu:

A half-sheet (or eight pages) to be published on the 24th of every month, under the title of "The Missionary Herald;" containing intelligence, at large, of the proceedings and operations of the

Baptist Missionary Society, and recording the principal transactions of other similar institutions.

A copy to be furnished, *gratis*, to all annual subscribers of one guinea or upwards, persons collecting to the amount of a shilling a week, and ministers who make annual collections on behalf of the Society.

A sufficient number of "The Missionary Herald," will be struck off, for the purpose of stitching into the Baptist Magazine of the following month, for the accommodation of those friends who prefer receiving it through that medium. All other subscribers, desirous of having copies transmitted to them, are requested to address, (if by letter, post paid,) either of the Secretaries, Dr. Ryland of Bristol, or Mr. Dyer of Reading, or the Publisher, Mr. Button, Paternoster-row, and to mention the channel through which the Numbers may be regularly transmitted from London.

An Annual Report, condensing the intelligence of the preceding year, will also be published, subsequent to the annual meeting in October. This will comprise the Cash Account, Lists of Contributors, &c.; and be circulated *gratis* among the subscribers to the Society.

In conformity with this plan, the first Number of "The Missionary Herald" will be published on the 24th of this month, (December,) and will contain some pleasing intelligence lately received from Calcutta; extract of a letter from Dr. Carey, &c.; and an engraving of the Hindoo idol SHYON.

All communications on this subject, addressed as above, will receive immediate attention.

*Reading, December 1, 1818.*

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ONE pound for the poor negroes in Jamaica is received from a gentleman of Portsea, who has lost more than 100*l.* by the stopping of the Portsmouth Bank; but who thus manifests his gratitude to God for what he possesses, in those very dispensations, from which the sordid professor obtains a momentary relief, during the accusations of his conscience, for withholding what remains.

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It is with considerable regret that we announce the sudden death of the Rev. Dr. Balfour of Glasgow, who was a zealous friend to the Baptist Mission. We are in expectation of being able to insert a Memoir of him early in the ensuing year.

## Poetry.

LINES  
ON A DEPARTED SAINT.

YONDER, in the clay-cold bed,  
Rests a Pilgrim's weary head :  
But the spirit is above,  
Dwelling with the God of love.  
Staff and sandals laid aside,  
When he came to Jordan's tide,  
On the bank he trembling stood,  
As he view'd the parting flood ;  
But a refuge found in pray'r,  
From his chilling doubts and fear.  
For a guardian angel came,  
Sent in God his Father's name,  
To conduct him to that rest,  
Which in Heaven awaits the blest.  
Cheer'd, he ventur'd through the flood,  
Trusting in a faithful God.  
Soon he reach'd the happy shore,  
And we saw his face no more.  
But we thought we heard him sing,  
"Glory" to our heavenly King ;  
Whilst the raptures of his lyre,  
Filling Hope with strong desire,  
As she list'ning caught the sound,  
Standing on this lower ground,  
Made her long to soar away,  
To the realms of perfect day.

Wallingford. I. T. D.

INVOCATION  
TO THE CHIEF SHEPHERD.

COME Jesus, and visit thy fold,  
Where thy sheep are united in love :  
Our Shepherd we long to behold ;  
Dear Jesus, descend from above.  
Thy presence, thou Shepherd divine,  
Will comfort the sorrowful breast ;  
On thy bosom we wish to recline ;  
'Tis there that the weary find rest.  
Thy presence illumines the night,  
And frightens the lion away ;  
Who prowls round thy fold with delight,  
And is eager to make us his prey.  
Come then, with thy fulness of grace,  
And feed and defend us while here ;  
And make this the place of thy rest,  
That thy flock may have nothing to fear.  
We pant our dear Shepherd to see,  
Whose mercy to us was so great ;  
How can we be happy from thee ?  
Thy love we can never forget.  
To thee do we lift up our voice,  
Thou Shepherd of Israel divine,  
Enable thy fold to rejoice,  
And say to each soul, "I am thine."

Wallingford. I. T. D.

THE  
CHRISTIAN'S THANKSGIVING  
On a Lord's-day Evening.

THANKS to thy name, thou God of grace,  
Thou matchless Lover of our race,  
For every boon thy love imparts,  
To renovate and cheer our hearts.

Thanks to thy name for days of rest,  
For Sabbath-days, of days the best ;  
And every mean thy love employs  
To heighten and exalt our joys.

Thanks to thy name for thy bless'd word,  
That transcript of my dearest Lord,  
In which I see, as in a glass,  
The beamings of a Saviour's face.

Thanks for the Spirit, who indites,  
And seals the lessons which he writes :  
Great God ! his influence impart,  
To seal those lessons on my heart.

Thanks for thy well-beloved Son,  
Who left his high and holy throne,  
On earth to sojourn, bleed, and die,  
To bring a wretched outcast nigh.

Thanks for thy Sabbaths, dearest Lord,  
Which such delight and joy afford :  
Oh, may they prove, while here I roam,  
The pledge of brighter joys to come !

Then in that world of perfect bliss,  
Where pleasure in perfection is,  
I shall behold thee face to face,  
And sing the triumphs of thy grace.

London. E. D.

THE  
HEATHEN COMMISERATED.

BEAR me, imagination's wing,  
And land me on some distant shore,  
Where tuneful warblers never sing,  
But serpents hiss, and lions roar.

There let my weeping eyes survey  
The human form by sin debas'd ;  
Where Superstition holds her sway,  
And Ignorance is never chas'd.

Then waft me back to Britain's shore,  
Where gospel-light salutes my eyes :  
There I'll recount my mercies o'er,  
And feel my sympathies arise.

Impress'd with such a gloomy scene,  
My prayers shall wake the morning light ;  
Shall fill the hours that intervene,  
And break the solitude of night.

My head, my heart, my hand shall join  
To send the light of life abroad ;  
And aid their efforts who combine  
To spread "the knowledge of the Lord."

London. E. D.



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